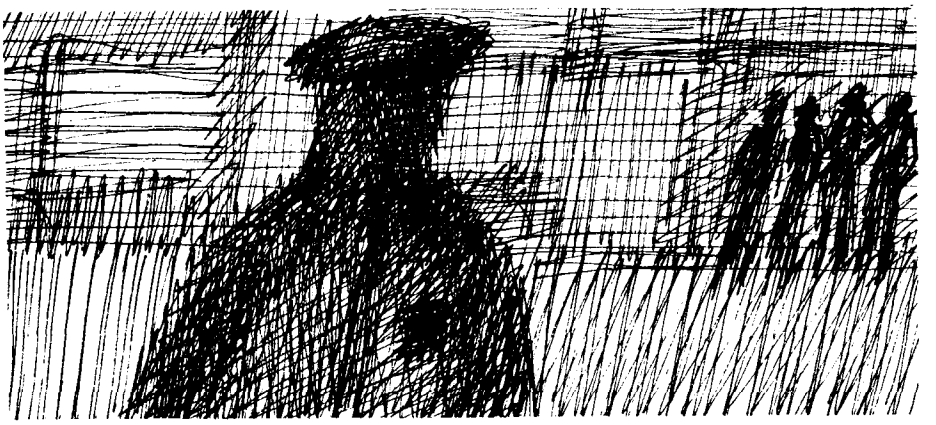
Volume LXXXII No. 11 June 4, 1965 25 Cents

ST. CHARLES SEMINARY

commonweal



TERROR IN THE STREETS?

The statistics are revealing

Will Sparks

JESUIT AGGIORNAMENTO

Francis McCool

INDIA'S CIVIL WAR

George Woodcock

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CORRESPONDENCE

On Shannon's Reply

Port Washington, N.Y.

To the Editors: I am shocked by William Shannon's "reply" to his critics [May 7], because I have long looked to him—in COMMONWEAL, the N.Y. *Post*, etc.—for close reasoning and hard facts.

Therefore, when I read that we are engaged in "a fundamentally moral struggle between . . . good . . . and evil" and that "the 'good Communist' doesn't exist," I am appalled not by the statements (William Buckley has inured me to those), but by the source. Surely, at this late date, we are not going to try for the Holy American Empire. Surely, the idea that the only good Injun is a dead Injun (read "Communist") is deader than any Injun. Surely, though he may be holier than thou or I, Shannon is not holier than Pope John XXIII, who did not reject the idea of dialogue with the bad guys.

Throughout his article Shannon deals in a most free-wheeling way with abstractions—freedom, states, etc. Freedom is *not* "a moral end in itself which any person can naturally perceive and cherish, independent of his own interests." The freedom of white Southerners to maintain their "Southern way of life" must be, and has been, curtailed. The freedom of sick addicts to mug others in order to get the price of a fix must be, and is, curtailed. The "natural" (innate) perception of freedom by individuals would probably result in anarchy; else, why the curbs, from the Ten Commandments to the Civil Rights Act?

"States" is another abstraction. Purporting to reply to one of his critics Shannon says: "Of course I do not think some people are less valuable than other people. That is why I carefully used the word 'states' rather than 'peoples' in an effort to make clear, at least by implication, that I was writing in a military, not a moral context." Thus, he wears two hats—moral judgment (good vs. bad) and military judgment (states rather than people)—according to his momentary purpose. But "states" are not uninhabited wastes; on this subject see recent pictures in the news media of fleeing Vietnamese mothers and children, young men being kicked in the head, etc.

Shannon's third abstraction is, perhaps, the most imaginative of all—"elementary peacekeeping" by bombing. Apparently, he does not want to wage war only if that war is multilateral; unilateral attack on China's nuclear plants by the United States would be most desirable. (A few years ago we had clean bombs; now we have peaceable ones.) Perhaps Mao believes that "Law grows from the point of a gun," but, Mr. Shannon, must we all then adopt his thesis? And, if so, how shall we tell the good guys from the bad? PHYLLIS BATTEN

Priests in the World

Valley Forge, Pa.

To the Editors: It may be happy accident (or intention) that the article "The Problem of Priests in the World" [Lawler, April 16] follows the article "Diocesan Priest and the Intellectual Life" [Poole, April 9]. It seems to me that both articles touch upon a crucial issue: to what degree can and should the Roman Catholic priest (or the Protestant minister) become identified with the temporal order.

If one accepts the Pauline concept of the Church (1 Corinthians 12:23) in its functional manifestations of its witness in the world, he is aware that charismata can be evident in the apostolate: both hierarchical and lay. Lawler's significant insights seemed to make a plea for the maintainance of the functional role of the priest as one who seeks to clarify and communicate dogma (as defined by bishops) so that truth results in unity in the Body of Christ. Thus truth has redemptive potentials as it becomes incarnated in the life and witness of the lay apostolate. The Roman Catholic priest or the Protestant minister who is laicized, because of his failure to observe his functional role charismatically or juridically, is one who is captivated by the problems of immediacy, to the possible neglect of the role of the layman who is in the world. While priest and minister are involved in the world in the sense that they are "doers of the word" (Lawler), their *doing* is in the layman whom (hopefully) they have motivated, encouraged, and given the resources of God's grace, so that "witness" breaks through at all levels of man's interaction. The priest or minister who assumes both roles (cleric and lay) tends to vacate his potential as an agent of the Holy Spirit, for the simple reason that he is trying to be both the hand and the eye of the Body of Christ—the Church in the world.

My second concern is shared in part by Father Poole—the degree to which clerics fail their people in the realism of the intellect. Whether it be priest or minister, one gives his most effective witness when he communicates in the language and the culture of his people. In an age of rapid social change, redemptive break-throughs demand new perceptions, and new awarenesses of developments intellectual, cultural, and technological. It is imperative that God's servant in the Church be one who develops academic prowess, and communicates his wisdom and guidance to his laymen, so that he is not forced to assume that his mission is lay action. I am concerned that the priest and the minister develop intellectual skills that result in better communication between the apostolate hierarchical and the lay apostolate; between the Church and the world.

(REV.) WILLIAM C. NELSON
American Baptist Board of
Education and Publication

"Extremist Ideology"

Santa Fe, N.M.

To the Editors: "The Problem of Priests in the World" by Justus George Lawler [April 16] contains a particularly interesting paragraph: "Both

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Doellinger and de Lamennais were men born out of due time. For if a doctrine of collegiality, such as that which the present council affirmed, had been proclaimed in 1870, there would have been no Old Catholic Schism and no defection of Dr. Doellinger; if the principles of freedom of conscience, to be proclaimed at the fourth session of the present council, had been tolerated by churchmen in the early nineteenth century, there would have been no tragedy of de Lamennais."

This is a neat example of extremist ideology which divides the world into the "good" men and the "bad" men and thus simplifies all existential living. Right now everything done pre-Vatican Council II by the Church is considered not only suspect but erroneous. This general attitude is an assumption of bigotry just as erroneous as any that the author pretends to attack. Nowhere in said article is that statement given any proof and it leaves the field wide open for a general condemnation of both the essence of the faith as well as its existential performance. Pope Paul has been warning neo-theologians against extravagant statements of which this seems to be one. They do more discredit and harm to the Church than they do good for the cause of either liberty, enlightenment or tolerance.

Every ideology, false or true, has its own particular martyrology, so the declaration of martyrdom is often an attempt to divinize an ideology under the sophisticated pretense of establishing a martyrdom in a person or persons.

Historical facts cannot be so simplified as the author of this article pretends. There is a misunderstanding first of all of what took place previous to the declaration of papal infallibility, an ignorance of the state of the world, historically and ideologically. The Declaration of Papal Infallibility at this time was both essentially correct and existentially expedient and it remains so today. Gallicanism, Febronianism and materialism were attacking the Church in not only its essential principles but

(Continued on page 365)

EDITORIALS: 339
DEATH OF A LIBERAL: *William V. Shannon* **341**
AN AMERICAN FOLLY: *J. M. Cameron* **343**
TERROR IN THE STREETS?: *Will Sparks* **345**
JESUIT AGGIORNAMENTO: *Francis McCool* **349**
INDIA'S CIVIL WAR: *George Woodcock* **352**
VERSE: ELEGY IN E: *Anne Young* **346** SONNET 2: *Joan Schwartz* **347**
THE STAGE: *Wilfrid Sheed* **356** **THE SCREEN:** *Philip T. Hartung* **357**
CORRESPONDENCE: 338 **BOOKS: 358**

EDWARD S. SKILLIN: *Editor* **JAMES O'GARA:** *Managing Editor*
DANIEL CALLAHAN: *Associate Editor* **JOHN LEO:** *Associate Editor*
PETER STEINFELS: *Editorial Assistant* **PHILIP T. HARTUNG:** *Movie Critic*
WILFRID SHEED: *Drama Critic* **JOHN FANDEL:** *Poetry*
ROBERT BARRAT: *Paris* **GUNNAR D. KUMLIEN:** *Rome* **J. M. CAMERON:** *Great Britain*
JOHN BRUBAKER: *Advertising Manager*

COMMONWEAL A Weekly Review of Public Affairs, Literature and the Arts. Second-class postage paid in Philadelphia, Pa. Printed in the USA and published weekly, except biweekly Christmas-New Year's and from mid-July to mid-September, at 3rd & Hunting Park, Philadelphia, Pa. by Commonweal Publishing Co, 232 Madison Ave, New York, NY 10016 MUrray Hill 3-2042. Copyright © 1965 Commonweal Publishing Co, Inc. US and Canada, $8 a year. Foreign $10 Single copies 25¢

THE POND AND THE FISH

Pope Paul's condemnation in *Mense Maio* of "acts of guerrilla warfare," with its implicit criticism of the Viet Cong, is no occasion for self-congratulation on the American side. The Pope was no less clear about the viciousness of "terrorism, the practice of holding hostages and of taking reprisals against unarmed civilians," standard operating procedures of our side as well as the elusive Viet Cong.

The encyclical expresses the sentiments of traditional Christianity. For their antithesis, from one of the earliest theorists of modern war, we have Machiavelli's not entirely invalid lament that mercenaries hired by his beloved Florence would not fight, but instead engaged with opposing *condottieri* in a game closely resembling chess, with about as much loss of life. Machiavelli was appalled that the fate of a nation could be decided by bloodless battles, and as a remedy proposed the levy of citizen armies. As a prototype of the modern nationalist, he would have recognized in the irregular warfare being waged today in Vietnam the logical outcome of his lament, and the deep civilian involvement in it as the nature of modern commitment.

Civilians are as involved, to turn the old coin around, as the pond is with the fish. Yet to equate, unreservedly, guerrilla warfare with terrorism, etc., seems a highly risky supposition. As a reproach the equation stands in rather isolated moral splendor amid carnage that any war might bring, and oblivious to that other moral dilemma of our age, the nuclear balance of terror. In the absence of a condemnation of war in general, we are forced to ask what intrinsic elements of guerrilla warfare morally distinguish it from conventional methods of war-making. An answer is imperative not only because resorts to irregular warfare are likely to increase in underdeveloped lands, but because the condemnation tends to support status quos that for their inhumanity are in fact indefensible.

Terrorism as a tactic has limitations as well as advantages. In guerrilla

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

warfare, where the support of the civilian population is essential, this is particularly true. By its nature terrorism is a gamble; the systematic assassination of Vietnamese village chiefs loyal to Saigon on appearances seems to have been such a gamble that was successful. It rooted out the central government's presence and authority at a crucial level, and induced a good deal of fear on the part of the civilians.

The first gain would have been desirable in any kind of war; the second has a peculiar relevance to guerrilla warfare, for it gained the acquiescence of civilians, which conventional forces can normally presume. Yet guerrillas need more than mere passivity from the population; active support is also needed, and this does not come in any large measure through fear. Instead, it must come as a response to a popular cause, a response that terror can only obstruct. There is a basic conflict, then, between terrorism and a popular cause. The former is sensibly risked only in the absence of the latter; Viet Cong terrorism reflects more properly on their cause than their generic title of "guerrillas." The same holds for conventional forces which, from all evidence, are not any more reluctant to indulge in counter-terror.

But terror and counter-terror are closely linked to an aspect of guerrilla warfare that unquestionably is intrinsic. And that is the practice of combatants merging with the civilian population, depending on it for food and shelter, for caching arms and ammunition, for intelligence about the enemy, for transport and as cover for field movements, and in general for over-all security.

Guerrilla forces require the complicity of the civilian population to a degree that virtually guarantees it will become target for reprisals. Hence the counter-terror of napalmed villages, the counter-dependence on civilians for intelligence about guerrilla movements, the scorched fields that might provide food for irregular bands.

It hardly needs to be stressed that the decision to launch guerrilla war must have fearful consequences for the civilian population involved and perhaps be always of doubtful morality. By the same token, it is not so clear which of the civilian activities supporting a guerrilla movement justify military retaliation; unarmed civilians might be subdued by less drastic means. It is also well to remember that these activities differ little from those of a civilian population of an invaded country. We have the example of the occupied countries of Europe during World War II. Indeed, the principle of complicity during that war was carried so far that air strikes were made against civilian population centers of the enemy, a practical demonstration of terrorism on a mass scale.

Distinctions between combatants and non-combatants have largely blurred in the age of total war. But not entirely. It is good that the Pope has reminded the world that the difference between being armed and unarmed is still clear. Even if it happens that the unarmed civilian, by propaganda or by providing needed supplies, is aiding the enemy to a greater degree than the individual rifleman, the methods of neutralizing the two can and should differ. The Viet Cong is by no means exempt from this obligation. For our side, the principle of minimum force, recently enunciated by American officials, might operate to de-escalate the horror of Vietnam at least on this level.

IMMIGRATION REFORM?

Franklin D. Roosevelt's famous greeting to the Daughters of the American Revolution—"Fellow immigrants"—is the short form of the argument that all four of his Presidential successors have levelled against our restrictive immigration policies. Those policies have been essentially unchanged since the sweeping Immigration Act of 1924 set restrictions to freeze the ethnic composition of the United States on its 1920 model. The McCarran-Walter Act of 1952 was merely a gratuitous affirmation of the national belief that Northern Europeans make the best kind of Americans. Only this year is there a substantial chance of creating a less odious national policy.

That policy now allots more than four-fifths of its quota positions to Northern Europeans, and only 2 per cent of the total to non-Europeans. The United Kingdom never uses half of its quota of 65,000, while the quota of 6,000 for Italy is backed up for 22 years, the quota of 100 for Philippines for 90 years, and the quota of 308 for Greece, 325 years. Since the number of Americans of Asian descent is so small, the national-composition yardstick is a handy, discreet way of keeping Asians out. Africa, though its ethnic contribution to America is substantial, fares no better. No African nation has a quota of more than 100. As Vice President Humphrey has said, the present immigration system is "cruel, unworkable, discriminatory and illogical."

The quota does not tell the whole story, however. One way or another, through the various reshufflings, exceptions and private bills, two-thirds of our new immigrants come in outside quota. This is interesting for several reasons. For one thing, it suggests that a

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

new law dismantling the quota system and incorporating the current exceptions may be hailed as a real advance, though it would constitute no more than a minor rearrangement of current policies. Even with the exceptions, the current policy is unfair. It deserves a major overhaul, not a minor facelifting.

Given the current mood of people and Congress, however, we will be lucky to get a facelifting. The Administration's bill will allow only a few thousand more immigrants a year. Even the agitators for reform are saying very little about plans to leave the total about where it is. The other disturbing aspect of immigration reform is the certainty that the present prejudice on the basis of race will become a prejudice against the unskilled. Rep. Richard S. Schweiker, who speaks as a reformer, says of immigrants, "We must seek the quality of their contribution to our nation, not the quantity of number." Which translates something like this: "Give me your poor Ph.Ds, your huddled graduate engineers. . ."

● ● ● ● ● ● ● ● ● ● ● ● ● ● ●

WASHINGTON REPORT

DEATH OF A LIBERAL

When I first went to Washington in 1949, Arthur Schlesinger, Jr. gave me letters of introduction to several old friends. One of them was Gardner Jackson who died this past Easter Saturday at age 68.

"Pat" Jackson—almost no one called him Gardner—became a close and valued friend of mine. He was also important, both as activist and moral symbol, in a bygone era of liberal politics. What follows is a personal appreciation of an unusual figure on the Washington scene.

He would have winced at my use of the word "bygone" in the preceding paragraph for he cherished his sense of contemporaneity and involvement. In his last years, he attempted a philosophic detachment, remarked regretfully that he would have led a more useful life if he had taken up a career as a college teacher, and talked intermittently of writing his memoirs. But it was no go. He ached for combat. With every anarchist bone in his body and every ebullient impulse of his lively, interested mind and generous spirit, he sought only new battles to fight, new causes to champion, new minorities to defend. He could never have been a contemplative.

Rebellion was in his family tree. He was of the same Colorado family as Helen Jackson, whose novel, *Ramona,* awakened the conscience of Americans in the 1880's about the plight of the Indians. All his adult life, Pat agitated and lobbied for a better deal for Indians. His father was a conventional late-Victorian businessman in Denver. In the time-honored manner of rich men's sons, Pat rejected his father's values. Not that he ever acknowledged this psychiatric explanation of his own motives, even in part. One of his sisters was psychoanalyzed by Freud, a fact he occasionally mentioned with respect, even awe—much as if he were announcing that she had been chosen the first female astronaut. But for himself he fled such introspection; all energies were directed outward.

Coming east to attend Amherst College just before World War I, he fell under the spell of that school's famous innovating president, Dr. Alexander Meiklejohn. As a young reporter on the *Boston Globe* in the early 1920's, Pat undertook his first crusade when he tried unsuccessfully to rally support to save Meiklejohn's job during a conservative purge.

He soon afterward became engaged in another and more famous lost cause, the Sacco-Vanzetti case. So convinced did he become that the Massachusetts courts had framed these two Italian radicals that he quit his reporting job and became the unpaid secretary of their Defense Committee. Pat helped interest Felix Frankfurter, then a professor at the Harvard Law School, in studying the case and writing a brief on the legal issues. He and Frankfurter became lifelong intimates. It was also during the Sacco-Vanzetti period that he met numerous prominent literary figures who had interested themselves in the case, including Edmund Wilson and John Dos Passos, both of whom I was to meet for the first time, a generation later, in his Washington home.

Pat never lost his crusading fervor about the case. In 1947, twenty years after their execution, he kicked up a storm in Boston by proposing the erection of a memorial to Sacco and Vanzetti on the Common. Nothing disturbed him more in his last years than the publication of a book suggesting that these two men were at least partially implicated in the crime of which he was convinced they were innocent.

Pat took puckish delight, before bidding farewell to Boston, in assisting a strike of the scrubwomen at

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Harvard, thereby helping to torment President A. Lawrence Lowell, who had chaired the review committee that upheld the guilt of Sacco and Vanzetti.

Pat arrived in Herbert Hoover's Washington as a correspondent for several Canadian papers and was in and out of newspapering and professional writing the rest of his life. But his real career was that of agitator for social justice. With characteristic insouciance, he took up that work in the least likely place: the stolid bureaucracy of the Agriculture Department. He joined it in 1933 and left two years later, having stirred a most satisfactory uproar on behalf of tenant farmers and sharecroppers, the Department's chronically-forgotten children.

It was a decade of opportunity for protagonists of reform. Pat moved from Agriculture into the labor movement where for the next five years he operated as an official of Labor's Non-Partisan League, the political front which John L. Lewis organized for the C.I.O. Pat lobbied members of Congress, set up banquets and conferences to promote various causes, "planted" stories in the press, and pulled such strings as he could reach. He was the Tommy Corcoran of the powerless. The number and variety of his friends were fantastic. The Sunday luncheon parties and informal get-togethers which he and his wife, Dorothy, gave in the New Deal years and afterward were occasions for the exercise of political influence of a kind and usefulness undreamed of by more famous and pretentious hostesses. At the Jacksons, one never knew whether one might meet a Supreme Court justice, a fledgling trade union editor, one of the Garst brothers in transit from Russia to Iowa, or a Bolivian political exile. Along with the Indians, the sharecroppers, the migrant farm laborers, and the Southern mill workers, Pat took up the cause of the Spanish Republicans and later of the Bolivian tin miners. One of the few formal honors ever bestowed on Pat, who was indifferent to them and led a career calculated never to obtain them, was a decoration from the last civilian government of Bolivia, dominated by non-Communist radicals whose aims he helped publicize as a writer for the newspaper, *PM*, during the early 1940's.

Among his friends was Franklin D. Roosevelt. A large inscribed photograph of the late President always held a place of honor in the Jackson living room. A story about FDR that he liked to tell concerned the time Pat was fighting the Un-American Activities Committee and its chairman, Rep. Martin Dies, back in 1938 or '39.

"For tactical reasons, FDR did not want to openly attack the committee," Pat recalled. "But one day, he kept me in his office for a half an hour and reshuffled his appointments so that when I left I would meet Martin Dies coming in. You should have seen Martin's face as he saw me coming out of the President's office and just casually bumping into him in that little passageway."

Pat broke with John L. Lewis in 1940 when the latter turned against Roosevelt. Analyzing Lewis' behavior as a lust for power, he planned to include him in his memoirs to be entitled, "Caesars All." His thesis was that virtually all the leading men he had known in Washington were primarily animated by that same lust. But since he would have had to include his good friend FDR, that fact was one of several inhibiting influences that prevented his ever getting down to write the book.

A Secular Saint?

Roosevelt's time was Jackson's time in Washington. His influence diminished and his circle of acquaintances gradually shrank. But he was still able to perform several deeds of political significance. One was a brilliant article he wrote for the *Atlantic Monthly* in 1948 unmasking Henry Wallace and his third party. Although Pat was an inveterate signer of manifestoes and joiner of committees, he was immune to the attacks of the McCarthyites because as far back as his Sacco-Vanzetti days, he had resisted Communist influence. He was an authentic native radical.

He was also an ironclad anti-Catholic although his natural urbanity precluded his stressing it. It could scarcely have been otherwise given his belief in the open, unfettered mind as the supreme good and his sturdy, materialist faith in the efficacy of various social and economic panaceas.

But if his thinking was in some ways stereotyped, his personal qualities were rare. For more than thirty years in Washington, he was a beloved figure to many men in and out of government: an exemplar of incorruptible devotion to one's ideals, a source of hope and optimism who recharged other men's tired idealism, a tacit reproach to social consciences gone slack.

I shall not soon forget him or his hearty voice or his unique mannerisms of speech which were vaguely, unaccountably British, his favorite greeting: "Hey, guy!"; his response to an unexpected piece of news: "The *hell* you say!"; and his way of ending a telephone conversation: "Righto."

In secular liberal circles, Pat was a kind of saint. For all I know, he may be in God's reckoning too.

WILLIAM V. SHANNON

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A BRITISH VIEW

AN AMERICAN FOLLY

When I came back to the United States in January of this year I was resolved to say nothing in public on the question of the war in Vietnam. If it was a folly, it was an American folly; and as a guest of the country and a man with other things to talk about there seemed no plain duty imposed upon me to speak on this topic. Two things have caused me to forsake my resolution. The first is the unqualified support, at least of a verbal kind, given to the Vietnam war by Mr. Harold Wilson. I am a strong supporter of the Labor party; and it is in the role of a candid critic of the policy of my own country and of the party I support that I now speak.

The second is a photograph which I am looking at as I write. It appeared in the South Bend *Tribune,* and no doubt in other American newspapers, a few days ago. The caption under the photograph reads: "South Vietnamese Rangers interrogate a Viet Cong prisoner at a recent combined U.S.-Vietnamese operation to clear an area south of an air base at Da Nag." The photograph, a UPI Telephoto, is not hard to interpret. The Viet Cong prisoner is being kicked in the genitals to make him talk. Two similar pictures have been published in recent weeks. In one, a prisoner under interrogation was shown with a knife at his throat; in the other, the prisoner's head was being held under water. That such photographs can be published without expressions of public outrage is an implicit comment upon the character of our time and brings out the extent to which other and worse violations of moral decency may be accepted as the commonplaces of life in the months and years to come.

I am happy to count myself as coming under the censure of Mr. Dean Rusk. Mr. Rusk, it will be remembered, attacked people in universities who talked "nonsense about the nature of the struggle" in Vietnam; and added to this an expression of "wonder at the gullibility of educated men and the stubborn disregard of plain facts by men who are supposed to be helping our young to learn—especially to learn how to think." Well, here is a plain fact for Mr. Rusk. Prisoners are being tortured in the course of combined U.S.-Vietnamese operations. Men were hanged at Nuremberg for this kind of thing. If, as is all too possible, the reply is that the Viet Cong, as *francs-tireurs,* do not come under the protection of international law—this was the standard Nazi justification of the treatment of members of the resistance in France and elsewhere—then the matter is shifted to the plane of morality. This is scarcely a dialectical victory for the apologists of torture, though it is a sad fact that they tend so to blind themselves with sophistries that they really come to think this a victory. It is a part of the logic of modern warfare that what is at first thought out of the question turns into what is permissible for grave reasons and ends as a sign of patriotic virtue.

Propping Up Saigon

So long as the United States' role in Vietnam was that of propping up a set of ineffectual politicians in Saigon, the whole affair was undignified and rather pointless but not excessively dangerous. In any case, it was generally assumed that once the Presidential election was out of the way and Goldwater defeated, President Johnson would find some way of extricating the United States from their predicament. After all, we now know a great deal about guerrilla warfare and the way it becomes intertwined with nationalist feeling. Britain in the end gave up the struggle in Cyprus and de Gaulle extricated the French Army from Algeria. The signs of tension between Peking and Moscow were growing plainer and it was commonly supposed that Western statesmen would be careful to do nothing to heal the schism. Then, suddenly, for no apparent reason—the growing demoralization of Saigon and the increase in the control of the countryside by the Viet Cong could scarcely be the reason, for this was a process that everyone had foreseen and for which there seemed no political or military remedy—the decision was taken to drop the pretense that the United States was present only in an "advisory" capacity. The number of combat troops was rapidly increased (is still being increased) and a decision was taken to begin a severe air attack upon North Vietnam.

There can be no doubt that the decisions to hot up the war in these various ways greatly disconcerted Johnson's liberal supporters in the Senate and the House; and that the most enthusiastic support for the new policy has come from right-wing Republicans who are only too delighted to find the President taking over what they claim, with some reason, to be the Goldwater policies. The distribution of support for Wilson has a

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

similar pattern. A great part of the Labor party, perhaps a majority, is opposed to his solidarity with American policy in Vietnam, whereas he finds general support among the Tories. The extent of uneasiness over the Vietnam policy among Democrats is probably disguised by the press and by the acceptance, even among the dissidents, of a strange version of the Leninist doctrine of democratic centralism. This is the doctrine that once decisions have been taken by the central committee of the party they must be supported and not publicly challenged by the membership. A similar doctrine seems to be urged upon dissidents by the present Administration and seems to lie behind the various accusations of lack of patriotism and the ill-tempered outburst that Mr. Dean Rusk made on April 23.

To this there is, of course, added what may be called the "father knows best" argument. Only the Administration knows all the facts. Only the Administration is in a position to judge. The critic is thus shown to be guilty of unfilial conduct, a pigmy filled with vanity and self-importance. The trouble with this argument is that is lacks what is essential to argument: it cannot be endorsed, for one cannot know what one is endorsing; it cannot be refuted, for there is nothing to refute. Historically it has a bad record. On very few of the occasions when this argument has been put forward has father known what the facts were or interpreted correctly such facts as he did know.

The Next Step

It will be admitted by both the defenders and the critics of the Administration that the volume of support contributed by the United States to the Saigon regime greatly exceeds such support as the Viet Cong receives from Hanoi; and that this support is not enough to win the war on the ground. It is now being suggested by the anonymous military spokesmen that the intensive bombardment of bridges, roads, ammunition dumps, suspected mobilization areas, and so on, in the North is not significantly changing the course of the war or really breaking the connections between the North and the Viet Cong.

Despite the use of napalm, the burning and defoliation of forests, command of the air, a great quantitative superiority in arms and ammunition, the use of gases to produce vomiting and temporary blindness, the presence of experts in psychological warfare, and, now, a massive bombardment from the air of selected targets in the North, Saigon is no nearer winning the war than it was twelve months or two years ago. The Saigon government does not even have the marks required by international lawyers for it to be rated as the *de facto* government of South Vietnam, for it does not exercise effective control over the area it professes to rule.

What, then, is to be the next step? The bombardment of the industrial centers of the North, with all the additional slaughter this would involve? The gradual increase in the number of combat troops until, insensibly, the public comes to accept as inevitable another war of the Korean type in Asia? And if this does not produce victory, what then? The voice of madness will certainly be raised, calling for the use of nuclear weapons. One hopes it will not be listened to; but in the course of a long, brutal and frustrating war the moral sense tends to atrophy.

Let us suppose that extreme measures short of the use of nuclear weapons *did* bring victory. What kind of a country, what kind of a people, will be left after such a signal and terrible use of American power? The Administration professes to believe that anything short of victory in South Vietnam will produce a slide towards the Communists in the rest of Asia. The slide is already far advanced. Anyone who can believe that a ruined countryside and towns with the ethos of Saigon would have the power to arrest the slide towards Communism can believe anything. Communism is the child of war and misery; and if the war and the misery are put down to the account of the North Americans and the Europeans, the child is more likely to opt for Chinese than for Russian patronage. At this point the voice of madness begins to scream again, this time calling for bombs on China.

It is alarming to find that Catholics don't conceive themselves as called upon to offer a distinctive witness in the matter of this miserable war. Of course, a handful have done so, notably Father Daniel and Father Philip Berrigan. But most Catholics seem to think that in the matter of warfare one should trust "lawful authority" and then make up one's moral principles as one goes along. St. Thomas's question was: *Utrum bellare sit semper peccatum.* His answer was that *semper* was perhaps a bit strong; but not all that strong.

I do not believe that the occasion, the purposes and the methods of the war now being waged in Vietnam can in any way be said to comply with the stringent conditions laid down by Catholic moral theologians for a just war. The matter can be argued if a moral theologian is prepared to challenge this judgment. Perhaps it would be a good thing—it would clear the air—if a moral theologian *could* be found to defend the justice of the war. I, for one, should be extremely curious to know what his arguments were. J. M. CAMERON

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

TERROR IN THE STREETS?

Statistics are more significant than charges

WILL SPARKS

During his ill-starred campaign for the Presidency, Barry Goldwater made an abortive attempt to capitalize on a vague, inarticulate but widespread belief that thugs, hoodlums, rapists and worse have seized control of our city streets and are about to invade our living rooms through the windows as well as the TV sets. For Goldwater, it was a tactical blunder. As Senator Thomas J. Dodd, Democrat from Connecticut and Chairman of the Senate Subcommittee on Juvenile Delinquency happily responded: "Heretofore, it has been thought that the first responsibilities for moral training and conduct were in the home, the church, the school, and the community. Suddenly, Senator Goldwater has shifted those responsibilities to the Federal Government and to the White House."

The Maximum Leader of the states' rights rebellion seemed to be threatening a national police force to cope with muggers and purse snatchers. The contradiction was too obvious, and it hurt Goldwater. In more competent hands, launched by a different candidate, however, such a missile might yet achieve dangerous political mileage. For the fear of a "crime-wave" does exist, and it is the kind of ill-defined fear which lends itself to demagoguery much as the free-floating anxieties of a hypochondriac are a doctor's problem but a quack's opportunity.

This has not escaped the expert attention of Governor Wallace of Alabama. When he tells reporters that it is safer to drive the highways of Alabama than to ride the subways of New York, Wallace is appealing directly to the terror-in-the-streets syndrome. When he does this on network television, I suspect that he stirs disturbing thoughts in the minds of more citizens than would care to admit it. This conviction that the streets are becoming unsafe is palpable, exploitable, and may decide more than one municipal or congressional election during the next few years. It may do worse.

We are passing through a time of limited options. Abroad, we either do, or do not, wish to combat Communist aggression against small countries enjoying their first breath of independence. At home, we either do, or do not, want citizens to vote regardless of race or color. We either do, or do not, want the government to do something about the one-fifth of a nation which continues to struggle with poverty while the rest of us enjoy a steadier, better-fed tranquility than ever before. These are alternatives concerning which one can argue details and debate methods, but one can hardly quarrel—publicly—with the goals. Accordingly, the demagogue who wishes to conceal his basic disagreement with the majority consensus must look elsewhere. He looks, instinctively, for controversial issues with emotional content, and where the facts are sufficiently ambiguous to preclude clear-cut solutions. Terror-in-the-streets meets that requirement. Coupled with the racial tensions which beset us, terror-in-the-streets is a potential rallying cry for some of the uglier emotions afloat on the body politic.

WILL SPARKS, *a frequent contributor, has written many articles and film documentaries about drug addiction.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

This project has not been overlooked by the master politician who now occupies the White House. Lyndon B. Johnson possesses a political sonar so closely attuned to the ebb and flow of collective sentiment that what a Wallace or a Goldwater perceives as a murmur from beyond some far-off coral reef is, for Johnson, an ear-shattering explosion in the middle of the harbor. Hence, in all probability, the March 8th Presidential Message to the Congress on Crime in the United States.

Pure Johnson

That document, officially the "Message on Law Enforcement and the Administration of Justice," should commend itself to students of presidential styles and techniques, for it is pure Johnson. It begins by forthrightly addressing itself to the fearful, conveying to them that the government has been alerted and that help is on the way: "Crime has become a malignant enemy in America's midst . . . We must arrest and reverse the trend toward lawlessness." Having thus clashed the cymbals and rallied the troops, Johnson immediately proceeds to channel their outrage toward an attack on crime which could hardly displease the most broadminded social worker: "The problems run deep and will not yield to quick and easy answers. We must identify and eliminate the causes of criminal activity whether they lie in the environment around us or deep in the nature of individual men. This is a major purpose of all we are doing in combatting poverty and improving education, health, welfare, housing and recreation."

He proposes better training for policemen, more courts and judges to relieve over-loaded calendars, and a search for "ways to help the first offender avoid a continuing career of crime." He endorses gun legislation likely to disturb none but mail order gun dealers and the National Rifle Association, and his recommendations on narcotics control ("The proposals will seek to the fullest extent consistent with public safety to give offenders a maximum opportunity for return to a normal life") are actually a liberalization of current Federal practice.

What Goldwater sought to exacerbate, and Johnson seeks to soothe, is a popular emotion, not a fact. In the political context, there are often occasions when the facts don't mean anything; what counts is what people *think* are the facts. If a significant number of law-abiding citizens think that they are besieged by outlaws then their fears must be assuaged whether or not a crime-wave does, in fact, exist.

What people fear is violence—violence in the streets, on the subways, and, especially, violence at the hands of strangers. During a recent television documentary on the subject, a Negro woman was heard to say, "When is it going to be my turn? Everybody in the city is asking themselves, am I going to be next?" And a middle-aged white man who claimed to have grown up in a rough section of New York observed, "This is worse than Murder Incorporated. Murder Incorporated never hurt anybody in the streets."

The interesting part of all this is that the urban murder rate—that is, the number of willful homicides in proportion to the population—was 40% higher in the early 1930's than it is today. And while offenses against property—such as burglary, larceny, and auto-thefts—are continuing to grow faster than the population, the rates for murder have actually declined. From 1960 through 1962, for example, there were an average of 8,660 homicides in the U.S. annually; during 1963 there were 8,500. Similarly, there is no significant change in the number of forcible rapes. In 1960-62 the average was 16,100; in 1963, there were 16,400 crimes of this type—a statistically insignificant increase of two percent.

Obviously, there is no rational reason to believe that city streets have become spectacularly more dangerous, either in the last three years, or the last thirty. Furthermore, four out of five homicide victims are killed by someone they know, frequently members of their own family. In 1963, only about 1,000 of the reported 8,500 homicides could be identified as felony murders; that is, the victim was killed by a robber,

● ● ● ● ● ● ● ● ● ● ● ● ● ●

ANNE YOUNG

ELEGY IN E

Maidens processional
    Inclining, bending
As in a Greek tragedy,
    Their rhythm lending
Emphasis to measured destiny—
    Down through willows to the sea
I see them stepping
    Spectral yet real—
Grey reeds immemorial
    Bend thus to winds of evenfall.
Little reed-waves call for listening
    To silence whispering, entreating
A free surrender
    Of mean effort, empty questing
    To the deep sea's rest unending.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sex offender, or other felon. The rate of aggravated assaults has increased 16% since 1958, but here again we find that two out of three of the offenses involved victims and assailants who were acquainted with each other.

The FBI Reports

The basic source for this type of statistical information about crime in the U.S. is, of course, the FBI. The Bureau's Uniform Crime Reports have vastly improved the data on crime in this country, and may to some extent have contributed to the rising crime index by stimulating better reporting by local police departments. The national crime statistics have also been criticized by sociologists and criminologists for not taking sufficient account of such factors as the current increase in the transient population of many cities, or for failing to distinguish between automobiles actually stolen and those "borrowed" for teenage joy-rides. As the figures on rape and homicide suggest, however, it is unnecessary to go beyond the statistics themselves to see that, to whatever extent crime may be increasing, the increase does not involve those forms of crime which are the focus of so much popular apprehension.

"Serious crimes" listed by the Uniform Crime Reports are murder, forcible rape, aggravated assault, robbery, burglary, larceny of more than $50, and auto-theft. The problem is that crimes against property—robbery, burglary, larceny, and auto-theft—account for 92% of the total crimes reported. Thus, while it may be true, as the President's crime message states, that the rate of crime in this country has increased five times as fast as our population since 1958, it is also true that the rate of violent crimes against the person has risen only 12 percent. This should not be taken lightly, but it is hardly cause for hysterics.

A statistic is a device for reporting a portion of the truth forcefully. In careless hands, it becomes a half-truth and is subject to all the abuses to which any half-truth lends itself. The FBI's own statisticians are foremost among those who warn against drawing unwarranted conclusions from the statistics they compile. Their reports are studded with *caveats*, most of which are regularly ignored both by headline writers and readers who look to such data for confirmation of what they already "know."

The Uniform Crime Reports, for example, show that slightly more than half of those arrested for murder are Negroes—and so are more than half of the victims. It is a simple matter to omit the second half of the equation and produce ammunition for the racist demagogue or block-busting real estate agent.

Indeed, it is possible to do this using the equation intact—but only by ignoring other parts of the statistical data. Negroes unquestionably contribute more than their share of crime in the U.S., perhaps because they also have more than their share of the impoverished conditions which lead to crime. In any event, the Negro occupies a disproportionate position in the statistical compilations—with one fascinating exception.

In 1963, the FBI initiated a program for following and analyzing the careers of known offenders. During the year, some 56,000 individual records were processed, of which 75% showed two or more previous arrests, the remainder, one arrest. Of the first group, two out of three were white.

Does this mean that although more murderers are Negroes, more hardened criminals are white? Maybe so. Or, since most of the 56,000 were persons arrested on a Federal charge or parolees from Federal prisons, maybe it means that Negroes commit local crimes and whites commit Federal crimes. Nobody knows, nor can know until the study has progressed beyond the first few cases. But it shows what can be done with crime statistics.

Crime and Narcotics

Any discussion of crime in the United States must be concerned with the relationship between crime and narcotics addiction. The intimacy of this relation-

● ● ● ● ● ● ● ● ● ● ● ● ● ●

JOAN SCHWARTZ

SONNET 2

At eight the county came to slaughter trees.
By nine the air was brittle with the shock
Of startled supplication which disease
Had tried to numb unconscious. While the clock
Shuddered toward ten, dry branches scraped the sky.
Then limbs, dismembered with reproachful wail,
Accused whatever ear could bear the cry.
(Beneath its bark, the murdered trunk showed pale.)

At three the job was done, carcasses burned.
Six men it took, and seven hours to kill
Two crusty elms, their ghostly forms returned
To earth in ash. The wind remembers still:
A death-whine rides the back of every breeze.
They said it was the saws. It was the trees.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ship is well-known to any metropolitan police department, where increased efficiency by the narcotics squad immediately makes extra work for the rest of the department. Police confiscation of an annually large shipment of heroin has two immediate, predictable results: (a) sky-rocketing prices for the heroin which remains in circulation; (b) an avalanche of shop-lifting, burglary, and other forms of largely non-violent theft committed by addicts desperately trying to cope with the law of supply and demand.

Significantly, the crimes most commonly committed by narcotics addicts are precisely those which show the greatest increase over the past six years: burglary, up 40%, and shop-lifting, up 81%. (In contrast, robbery, which involves or, at least, implies violence—which addicts tend to avoid—is up 21% for the same period of time.)

This same period has been accompanied by an increase in teen-age narcotics addiction, and while not all burglars are teen-agers and not all teen-age burglars are narcotics addicts, the fact remains that in 1963, one-half of those arrested for burglary were young people under the age of 18. It is also true that among teen-age addicts in New York and Chicago, a heroin habit which costs from $10 to $40 a day to support is not unusual—and you cannot get that kind of money selling newspapers after school.

It has been estimated that 60 to 70 percent of all thieves operating in the United States are addicts. This incidence of addiction is highest among those whose crimes are non-violent: burglars, shop-lifters, pickpockets, check-forgers, pushers of counterfeit money, and prostitutes; it is lowest among racketeers, safecrackers, bank robbers, and *professional* hold-up men. It is interesting that the latter categories—racketeering, safe-cracking, bank-robbing, and skillful armed robbery—require far more discipline, training, and organization than the former, which account for most of the major increases in the rate of crimes involving property. Is it possible that we need to make a distinction, that there may be two broad spectra of crimes in America requiring separate analyses because they will not respond to the same treatment?

Organized crime in the United States affords a fascinating study in its own right: "informed" opinions about the Mafia, or the Syndicate, or Cosa Nostra cover the entire spectrum from "It's a myth" to "Our Greatest National Problem." Organized crime, however, is not a factor in the terror-in-the-streets anxiety. A public which has survived—and perhaps even applauded—John Dillinger and Al Capone, does not exercise itself over a Vallachi or Genovese. It is not "the underworld" we fear, but ourselves. We feel ourselves menaced not by the evil which might be devised by some Emperor of Crime, but by the kind of amateur, unpredictable violence which we can imagine ourselves capable of inflicting.

The Recurrent Phenomenon

"Crime waves," or the apprehension of them, are a recurrent phenomenon in American society. We had one after the First World War. Lacking anything remotely resembling a quantitative measure of the problem, the late Clarence Darrow accepted the prevailing myth. Unlike many others, he inquired seriously into the genesis of the problem. He sought to discover what makes a criminal:

"I soon discovered that very few of the inmates of prisons have any schooling. Very few had ever learned a trade or had any of the regular means of earning a living. Seldom was there anyone who had any money... The first instinct of life is to keep on living, and every organism seeks it in the easiest way. The best scheme for the well-born and the well-to-do is in one direction; the easiest way for the poor and the outcast is in another. The great virtue that society attaches to learning lies in the advantage the educated man has to adjust himself to life. No right-minded person could ever think of leaving his child in ignorance to thus make his way through the world the best he could. All parents ask what would be the result if their own children were left to find their way through life without education, guidance, and protection. Whether education should be of the brain or hands, or both, no child should reach the age for making a living without being equipped with some means for earning it. Ignorance and poverty almost certainly lead to crime. Should it be argued that if all children were trained there would not be work enough to go around, this would only prove that we have not learned how to distribute wealth. It is an ignorant, or a very sordid world where people are poor because there is too much; and yet this is true to-day. Sometime, perhaps, our captains of industry who have already solved the problem of production will take up the problem of distribution. When this is done, and all children are taught to do something useful, we can close our prison doors, but not before."

That sounds remarkably like Lyndon Johnson. If Johnson succeeds in making constructive use of the free-floating anxieties associated with violent crime, he will have converted an undulant national fever into a force for enlightened action.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

JESUIT AGGIORNAMENTO

A critical point in a long tradition

FRANCIS McCOOL

The 224 Jesuits from all over the world who gathered at the Vatican Palace early in May, were hopeful but a trifle jittery. Not without reason. Under any circumstances a General Congregation is an extraordinary event for the Society of Jesus. Ignatius Loyola assigned just two functions to this body: to elect a general and/or to discuss and decide important matters of permanent interest to the entire order. This thirty-first General Congregation approached these jobs under unique circumstances. Vatican II had finally shaken the Church out of a sleep that had lasted centuries and convinced it that to survive, modernization was imperative. Individual Jesuits had played subordinate but important parts, often enough on opposite sides, in that drama. The names of Tromp and Rahner, Daniélou and Dhanis, should jog the memories of Xavier Rynne readers. But now for the first time the entire order, in the person of its representatives, was challenged to think through its role in the post-Post-Tridentine Church of John and Paul and to decide in general how to implement it. Free and frank discussion was assured.

All these preoccupations, however, could not turn the delegates' attention completely from three good natural reasons for hope. The convocation of the Congregation had not taken the order by surprise. Vatican II had convinced the late General, Father Janssens, that such a meeting had to be held soon and he was preparing for it when he died. He mobilized his immediate associates and began to summon distinguished Jesuits to prepare background papers. The Vicar-General, Father Swain, continued this policy after Father Janssens died.

FATHER FRANCIS MC COOL, S.J. *is Professor of New Testament at the Pontificio Istituto Biblico in Rome.*

Effects of the Council

The Council galvanized the entire order. Provincial superiors reminded their subjects of their right to forward *postulata* (concrete proposals for reform) either to the preparatory Congregation held in each Province and Vice-Province or to Rome, or to both. This produced a flood unparalleled in living memory, and a consensus which would warm LBJ's heart. From all parts of the world Jesuits had instinctively agreed to place a restricted number of major issues before the Congregation. A thorough re-examination of the essentials of Jesuit government, ministry and the formation of its members seemed inescapable.

Vatican II also ensured the election of delegates who should be equal to their task. This time no province sent men to Rome as a reward for a well-spent life. The men are relatively young (the mean age is 53) and represent the gamut of the order's professional interests. Administrators predominate, but there are theologians, for example Rahner and John Ford, natural and social scientists, e.g. John Thomas, six editors of journals of opinion, from *Civiltà Cattolica* to the Can-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

adian *Relations*, philosophers, such as Troisfontaines and Klubertanz, university presidents (here the U.S. is particularly strong—Fordham, St. Louis and several other universities are represented) together with delegates engaged in the care of souls and in the training of Jesuits. Shifts on the international checkerboard have given the developing nations a louder and more authoritative voice than in past Congregations.

Despite these omens, Roman observers regard the Congregation with only moderate optimism, largely because the job to be done is so massive. The situation of both Church and order is too critical for face-lifting. Somehow this Congregation must acquire a fresh set of mind, a broad vision and an open heart which will impose searching reevaluation of the order's government, the way it trains its men and the tasks in which it is engaged, otherwise it will be a failure.

Government First

Reform of Jesuit life today must start with the order's government. This brings the Congregation immediately to grips with the problem of authority. The order's monarchical line of command is clearly defined with power concentrated in a few hands: General—Provincial Superior—Rector—Individual. Each of these men is helped by advisors, subordinate executives, and an admonitor, who may execute orders, advise and warn, but have no power directly to modify, much less check, their superior. In a small and relatively uninstitutionalized order, this structure made for supple, rapid and effective action and served well the founder's idea of "organized initiative." But Ignatius' "least Society of Jesus" has grown into a large, cumbersome organization whose complexity mirrors the world of which it is a part. Decisions still depend to an amazing extent on the intelligence, imagination and drive of an extremely limited number of men so the field of initiative has lessened as the organization has grown.

Few Jesuits expect or desire the jettisoning of the monarchical structure, but many desire to modify it in keeping with the principle of subsidiarity. These want more autonomy all along the line, so that each province and house may have as much authority as possible to solve its own problems. The responsibility for initiative within each house should be divided among as many men as reasonable efficiency will allow. The problem of reconciling this increased autonomy with the united action of province and order will test the Congregation's wisdom: it is a little like squaring the circle. But since it must be done, it probably can.

The second challenge which faces the Congregation involves still more danger and promise: to abandon its defensive positions and face the world in friendship.

This situation demands the total renewal of the spiritual and intellectual formation of its members. You cannot prepare men for this new encounter by encouraging a siege mentality. The Congregation cannot afford to let itself bog down in details. Only by leaving specific applications to local authorities, can it grasp and state the fundamental principles which will produce spiritually mature and intellectually distinguished Jesuits. Of course the first task is to find out what these principles are.

All that an observer can do is to relay the best suggestions he has heard. On this problem of spiritual formation, many insist that the Congregation pay particular attention to poverty, obedience, liturgical prayer, the motto "contemplative in action" etc. While these are crucial for the Jesuit, as for any religious order, another suggestion may be more effective. What if the order tried to root its spirituality still more deeply in the Spiritual Exercises in the hope of recapturing Ignatius' vision of Christ?

This will seem folly to those who look on the Exercises as stereotyped formulae, or worse as psychological techniques by which man can get "one up" on God. Nor will it sit well with those who consider them a book of rules on "How to Succeed as a Christian." These views travesty the Exercises, though men have been led to them in part by Ignatius' arid, formal way of writing, and even by the way some Jesuits have preached them or written about them. Everything we know about Ignatius shows that he did not want anything like this. He abhorred formulae and reluctantly wrote his Constitutions because the Pope insisted that he do so. He wanted his order like himself to be ruled less by law than by the Sovereign Wisdom and Goodness of God and the inner law of charity and love, realities difficult to reduce to formulae. Similarly, he wrote the Exercises to show how he came to know and love the Universal Man, Jesus Christ, hoping that his followers would learn experientially what he had grasped at that moment of encounter.

Education

Jesuits are committed to intellectual achievement. This commitment pervades their activity in all their ministries and has brought the order under increasing pressure in recent years. Particularly is this true in the U.S. where institutionally the order's commitment is greatest. But pressure is on Jesuit schools everywhere to coexist and compete with secular educational estab-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

lishments which have been rapidly raising their sights since 1945.

Despite this, Jesuits still receive their fundamental intellectual formation from courses in arts, philosophy and theology inherited from the Middle Ages. The centuries have brought some changes in course-contents, teaching techniques have been modified, hints are given increasingly today that a field of knowledge includes problems as well as answers—but all this has happened to a smaller extent than outsiders could imagine. New needs have been provided for by additional specialization often at universities not run by the order. Nevertheless, Jesuits in formation are, in the main, intellectually segregated from their contemporaries in the universities, save for relatively short periods. This hybrid system has brought unfortunate results. Jesuits in training successively bear the burden of four major subjects, classics, philosophy, their specialty, and theology. An already long course has become still longer, and the purpose of it all, mastery of one definite subject, is often not attained. Other effects of intellectual segregation are even more preoccupying. Absence of outside competition makes it hard for the Jesuit in training to know whether or not he meets the standards of his peers in a world he can quite easily misjudge.

The Congregation of course is not entirely free here. The entire Church has an interest in the education of its clerics and Vatican II has not yet spoken its final word on seminary training. Still many hope that the Congregation will, within the limits open to it, opt for a greater integration of Jesuit training everywhere with that of the nation in which it is given. This would involve many and great changes which could not occur overnight. In America, for instance, Jesuit scholastics would no longer be located "on remote farms which cannot even be discovered by local enquiry," as one complained, but would pursue their studies on the campuses of Catholic universities at least. It would involve the reduction and concentration of the philosophical and theological courses, so that a Jesuit might hope to finish all his studies and start his professional career at a reasonable age.

Other, less crucial issues, but still decisive for the order's future will come before the Congregation. Which of the order's ministries are effective and which are not? And if not, why not? Are they no longer needed? Or are Jesuits simply doing them badly? What about parish missions for instance? Or devotion to the Sacred Heart? Does the Church need more Jesuit seats of learning, or more qualified Jesuits in those that exist, or more on secular campuses? These hard questions, which all in part escape Jesuit control, will be discussed realistically, heatedly and at length. Delegates will differ and debate will be real. It will be Vatican II in miniature.

Different Themes

However, the themes of the Council will have a modified sound when transposed from Church to order. Some delegates place a sharp cleavage between the City of God and that of Man, feel secure in holding to tradition, and see more danger than promise in the future. These will defend the order's "residual monasticism" as resolutely as their Council counterparts fought for "classical theology." Others will note the world's singular lack of interest in the order's thinking on current problems, point to the Johannine "breakthrough" and urge that, however fragile and momentary this new hope may be, it is too precious to be set aside. They will repeat the cry of Vatican II that Christians are "in the world to save it, not to fly from it," that "every area of human life is open to us, that all this is our rightful domain where Catholics must come to grips with reality, charge it with human goodness and open it wide to the peace and blessing of God."

The relative predominance of each camp, speaking geographically, will be pretty much what it was in the Council, with the conservatives a little stronger in the Congregation. But no delegation will be monolithic: men of every country will be found in both camps. Nor will delegates be consistently conservative or progressive, but, as in the Council, will slip from one camp to the other as different problems come under discussion.

This struggle will come to sharpest focus when the moment comes to elect the new General. This will be the most important single action of the entire Congregation. For it will be he who will have to make the all-important strategic decisions which will implement whatever the Congregation decides. At this writing there is no favorite in the race, but all Jesuits, I feel, can hope that the future leader of the order may have the cast of mind James Reston attributed to the Vatican in a recent *Times* column, "It is thinking in continents and looking forward to the end of the century. It is determined to be relevant to a world in which the human race is expanding in size and knowledge, moving rapidly off the land into vast urban communities, and changing under the impact of the scientific revolution." If God will give the Society a leader who thinks along these lines, no saint in heaven will be happier than Ignatius of Loyola.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

INDIA'S CIVIL WAR

GEORGE WOODCOCK

On my first visit to India, at the end of 1961, I spent an evening in Madras with the veteran Indian statesman and fighter for freedom, Chakravarti Rajagopalachari. Rajaji, as his supporters call him, had once been Prime Minister of Madras and later he was India's first and last Governor-General in the interim between the end of British rule and the declaration of republican status in India. An active octogenarian, he had left the ruling Congress Party, and was now the virtual leader of that right-wing opposition movement of dispossessed princes, glamorous princesses, ex-Socialists, disgruntled graduates and embittered peasant proprietors known as Swatantra, the Freedom Party. The seizure of Goa had recently taken place, and Rajaji spoke with barely suppressed anger on what he regarded as a political adventure in which India had not only lost in moral stature but had also set an example of violent action which its enemies might later be tempted to follow.

But most of the time he spent discussing a problem which even then was disturbing both politicians and intellectuals in India, the problem of a common language. Once, Rajaji said, he had advocated Hindi—the language of the populous northern plains—as a national Indian tongue, and in this he had agreed with Gandhi. The eventual recognition of Hindi as an official language had been written into the constitution of independent India. In the meantime, however, Rajaji remarked, the course of Indian political life had made him change his mind, and now he was convinced that it would be disastrous to attempt the imposition of any single native language on the whole sub-continent, since this would inevitably arouse resentment among the two-thirds of Indians who spoke other languages. He had come to the conclusion that English, which had become a neutral tongue now that the British had departed as conquerors and returned as friends, must remain the national language; if only Gandhi had lived, he thought, he might have convinced him of the wisdom of this view. But he very much feared that the northerners who were now in control of the Congress Party and of the government in Delhi would prove far more stubborn.

In other forms I heard the same argument many times, particularly among academics, in southern India, the great region embracing the four provinces of Mysore, Andhra Pradesh, Madras and Kerala, where more than 100,000,000 people speak Dravidian languages which are completely unrelated to the Aryan tongues of the north. Whether they spoke Tamil, Telugu, Malayalam or Kannada, or whether, like many educated Madrasis, they had been brought up to speak English as first language in the home, all of them feared that the "men of Delhi" would attempt to impose Hindi on the south, and that this would inevitably militate against the economic, political and cultural interests of the educated non-Aryans, who were fluent in English but would have to learn Hindi as a new language. To a lesser extent I encountered a similar attitude even in certain Aryan-speaking regions, notably among the Mahrattas of Bombay and also in Calcutta, where one Bengali writer pointed out very emphatically that his language had a far

GEORGE WOODCOCK *is Editor of* Canadian Literature. *He is the author of several books, most recently* Anarchism *and* Faces of India.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

nobler literary heritage than Hindi and should not be treated as a secondary dialect.

Prophecies Fulfilled

One of Rajagopalachari's fears came true before the end of 1962; India reaped the harvest of Goa when the Chinese invaded over the northeast frontier and threatened Assam and Bengal. The other was fulfilled early this year when the constitutional provision for Hindi to become the sole national language fell due for implementation.

Shortly before his death, Nehru had suggested that the status quo, with English remaining the second national language (and the actual medium of official communication) might have to continue for a long time ahead. But Prime Minister Lal Bahadur Shastri resolved to stand by the constitution, and his decision unleashed a storm of bitterness in southern India. Madras has long been the center of anti-Hindi feeling, and it now became the site of angry demonstrations, of riots and strikes in which university and high-school students played a leading part. Fifty lives were lost, police officers were lynched and burned alive, there were public suicides, ten thousand arrested demonstrators crammed the jails, damage amounting to several millions of dollars was done to railways, buses and government buildings, and the educational system was completely disorganized, schools and colleges being closed for six weeks.

As a heritage of the outburst, anti-northern political movements have been strengthened throughout southern India. In Kerala the Communist party has notably improved its position as a result of elections following the language dispute, while the Dravida Munnetra Kazhagam, a party which dreams of a separate Dravidian nation and which forms the strongest opposition to the Congress Party in the state of Madras, has widened its basis of support and more than made up the ground lost at the time of the Chinese invasion when separatist movements suffered from the upsurge of nationalist feeling. Though the national government in Delhi has now adopted a conciliatory attitude, there is no doubt that the incident has strained India's precarious unity and has greatly diminished the prestige of Shastri as Prime Minister, a serious consequence at a time when India is already feeling the loss of the kind of charismatic leadership which Gandhi and Nehru so long provided.

The recent linguistic crisis, though severe and sensational in itself, is merely a phase in one of the processes that has complicated the development of the Indian nation ever since independence in 1947. Indian unity is a recent development, and it might almost be described as an alien one, since it came into being as a result of a common reaction among people of many languages and cultures against British rule, a reaction largely inspired by the influence of British liberal traditions.

Until the British Raj was established, with its suzerainty over the native states, a united India had never existed, and when the colonial agglomeration of states and provinces eventually became the new nation of India, it was held together mainly by the vestiges of the administrative services created by the outgoing rulers and by the amorphous Congress Party, still led by fighters like Gandhi and Nehru, who had become heroic figures to the peasants of every part of India, and still supported by the prestige accumulated in the long struggle for independence.

Once the British left it quickly became evident that, now that the conquerors had gone, the centrifugal forces of ancient divisions would re-assert themselves, as they have done in most countries recently liberated from colonialism; it is significant that the time of greatest unity among Indians since the departure of the British was the period when the threat of external domination once again seemed urgent during the months immediately following China's invasion three years ago.

The divisions between Indians which independence emphasized were of many kinds. To begin with, the religious differences were the most powerful, for the rivalry between Hindus and Moslems prevented right at the beginning the perpetuation of the sub-continent's unity through the secession, in the blood-stained partition of 1947, of the Moslem majority areas which formed the Islamic state of Pakistan; even now religious differences are still important, for there remains a considerable and aggrieved Moslem minority, particularly in Uttar Pradesh and parts of the Deccan, while another religious minority, the Sikhs, has been agitating for the past six years for the right to carve an autonomous sectarian state out of the region of the Punjab around its holy city of Amritsar.

The social divisions based on the durable caste system of the Hindus are less spectacular in their manifestations than either religious or linguistic differences because they are not linked to territorial issues, but they remain strong and dangerous, since they leave at the base of the pyramid of Indian society a vast, unhappy layer of 65,000,000 members of the Scheduled Castes (Untouchables still in fact if not in name), not to mention other underprivileged groups whose danger

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

to national unity lies in the fact that castes in modern India are rapidly becoming organized into political pressure groups willing to form motley alliances to further their own community interests.

Language Divisions

But in recent years it is division by language rather than by religion or caste that has most strained the unity of India. Ironically, the British contributed almost as much to linguistic division as they did to unity in the larger political sense. It was British scholars (many of them missionaries) who first gave respectability to the vernacular tongues in the early nineteenth century by compiling grammars and dictionaries and by reviving their ancient literatures. In Bengal this development led early to the emergence of a vernacular literature dominated by the great figure of Rabindranath Tagore, and lesser but important modern vernacular literatures have emerged during the past fifty years in such languages as Tamil, Malayalam and Hindi, not to mention the considerable Urdu literature, with its Persian affiliations, of the Indian Moslems.

Along with the revival of the vernacular languages came the revival of the local historical traditions of parts of India which had once formed separate kingdoms and, on the other hand, the tendency for the developing mass media to become fragmented along vernacular lines. Even in the India of 1965, the only national press is that in the English language, in which perhaps one person in thirty is literate. Nobody who does not speak Hindi as a native language reads a Hindi newspaper, and the quarter of the population who are literate in vernacular tongues read newspapers in Marathi and Bengali, in Tamil and Telugu and Malayalam, which are usually as regional in their outlook as in their language. In the same way, the programs of All-India Radio are multiplied by the linguistic demands of the various regions, so that there is even separate provision for such small groups as the Nepali-speaking inhabitants of the Darjeeling region and the small Tibetan-speaking groups along the Himalayan foothills.

Yet another factor which contributed to the linguistic movement was the policy of Congress itself which, under the influence of Gandhi's decentralist views of governmental organization, pledged itself in 1920 to the reorganization of local government according to language regions and in 1921 began to organize its own party apparatus on these lines. In its election manifesto of 1945 Congress still promised the creation of linguistically-based states.

In the event, however, India passed over into independence with a makeshift local organization based on the old British provinces, to which were soon added equally makeshift groups of former native states. Moreover, almost from the moment of independence, an extreme nationalist attitude began to appear among the leaders of Congress, who viewed with alarm the threats to centralist control implied in a reorganization of the Indian states on linguistic lines. A government commission on Linguistic Provinces in 1948 recommended against any change in the *status quo*, and its findings were confirmed on the highest level in 1949 by a Congress Party Committee, two of whose three members were Nehru and Patel.

When, later in the same year, the great southern community of Telugu-speakers demanded a separate state, Nehru and his associates in Delhi refused to grant their demand, even though the Government of Madras, the Tamil Congress Committee and, finally, the Congress Working Committee, supported the demand. A long campaign of non-cooperation culminated in the fast, literally unto death, of the regional leader Potti Srimarulu. Nehru was morally defeated, and in 1953 the new State of Andhra Pradesh came into being. Shortly afterwards a state of Kerala was created for the Malayalis, and Mysore was enlarged to include the majority of Kannada-speakers.

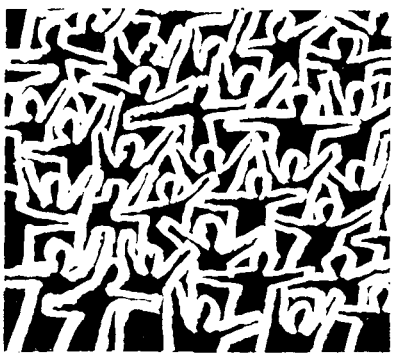
A bitter struggle still lay ahead in the old Bombay Presidency, and only after riots in which many Bombay citizens died was the division finally established between a Gujerati-speaking state centered on Ahmedabad and a Marathi-speaking state centered on Bombay. At almost every stage Delhi resisted stubbornly and then gave in, losing face by surrender and at the same time gaining little gratitude for its ungraciously made concessions. Only after guerrilla fighting involving Indian troops against local tribesmen did the Nagas of Assam finally gain autonomy as India's newest linguistic state.

The Present Crisis

It is against the background of this long struggle between the centralist leaders of the Congress Party and the linguistic regionalists who have always enjoyed wide popular support, that the recent crisis over the imposition of Hindi must be considered. Shastri's actions reflect those of Nehru—a show of intransigence followed by a virtual surrender, with the difference that Shastri did not have Nehru's fund of popularity on which to draw in the event of defeat. On the other hand, the reaction of the southerners also harks back to the fight for a linguistic autonomy which they fear the imposition of Hindi may endanger.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Yet the issue of English versus Hindi is more than a matter of regionalist sentiment and pride. It has aspects which could deeply affect the lives of all educated Indians whose native language is not Hindi. The process begins at the educational level, where even now the linguistic complexity of India imposes an extraordinary burden of language-training on students who wish to proceed beyond the primary level.



The most extreme example of this I encountered was that of a student who belonged to the Tibetan-speaking minority in Darjeeling. She learned Tibetan in the home, and at school began by learning Nepali, the *lingua franca* of the Darjeeling region, together with Bengali, the state language of West Bengal. A minimal degree of Hindi is now enforced in most Indian schools, which meant that she had at least partially to learn a fourth language, while a fifth, English, was necessary if she wished to follow her courses at the university. Not many students are so heavily burdened with languages, but most of those who go even to the secondary level learn their vernacular tongue, English, and at least some Hindi.

While the state governments have shown good faith to the extent of providing for basic Hindi in their schools, it remains an alien language which is not followed through with much enthusiasm since up to now English has remained the language of higher education, of government administration and of commerce at any level above that of petty shopkeeping. The elimination of English in higher education would involve such a stupendous labor in the translation of texts that it is likely to remain an impossibility in any foreseeable future.

But even the imposition of Hindi as an official language of government communication, which is as far as Shastri's decree could go in practice, would immediately place those for whom it is not a native language at a manifest disadvantage. The tens of thousands of students who overcrowd the arts faculties of Indian universities look to the government service as the great hope of escape from the alternatives of clerical drudgery or educated unemployment at the expense of the joint family which face so many disguntled graduates in modern India. If Hindi becomes the language of official communication to the exclusion of English, these students will have to add considerably to the burden of their studies in order to learn effectively this language which is totally unrelated to their own Dravidian tongue; this is why so many of them took part in the anti-Hindi demonstrations.

At the same time, every government servant in south India fears that he will be discriminated against in terms of promotion because he knows no Hindi and, as a man past the age of study, will have little chance to learn it. Indians are inclined to be conspiracy-minded, and there is no doubt that the southerners have seen in Shastri's effort to impose Hindi a deliberate attempt to put them at a disadvantage in comparison with north Indians. Once again the "men of Delhi," in their view, have acted according to type. And here one must bear in mind the connotations of the world *Delhi* in southern India. Delhi was the city of conquerors, capital of the Moghuls and the British, from which foreigners ruled over their Indian subjects. To many people in Madras, Andhra and Kerala, Delhi still suggests, if not foreign rule, at least the rule by North Indians of their compatriots of other languages and cultures. Shastri's recent actions have merely intensified that feeling.

It is likely that we have not yet seen the final consequences of this incident in Indian history. Already, as I have remarked, the groups tending towards disunity, the Communists in Kerala and the DMK in Madras, have been strengthened by the resentment of the Dravidian-speaking peoples; so has the right-wing Swatantra Party. At the same time, the central government has been weakened because Shastri, who was chosen as a mediator Prime Minister, known to be acceptable to the south, has destroyed his usefulness by an ill-considered attempt to play the strong man.

India is back where it was at the point of Nehru's death, lacking an effective leader acceptable to all regions and all communities. By the same token, it is measurably nearer to the path which its neighbor Pakistan has followed, the path of military control as the last defense against disintegration. I hope, as do all friends of India, that we shall not see the rule of the Sikh and Rajput generals. But the vast increase of army influence since the Chinese invasion, combined with the weakness of civilian government since the departure of Nehru, has made military intervention at least a possibility, which it certainly was not as little as three years ago.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

TENNESSEE FOXTROT

THE STAGE

The first time around, there was no doubt about it: Arthur Miller was the playwright of social awareness, Tennessee Williams' "Glass Menagerie" was the play of private sensibility. The second time around, none of this seems quite so clear. As Miller's plays are revived, we may find that they are more private, and socially thinner than everyone had supposed. Conversely, "The Glass Menagerie" which has just been revived, proves to be a much solider piece of work than memory had painted it.

It contains, to begin with, a density of social atmosphere, and even detail, beyond anything that Miller has yet offered us. Williams may have thrown everyone off the scent by calling his play a dream: because, in point of fact, we know the exact year, the neighborhood, the family's income—Mr. Williams is dreamy like a fox: I wish I knew half as much about Mr. Willy Lohman as I know about both the past and present of Mr. Williams' specters.

The main characters in "The Glass Menagerie" have escaped from social pressures, much as Willy Lohman has. And the pressures they escape from are actually rather more substantial, and less subjective, than Willy's were. They are a rural Southern family withering away in the border city of St. Louis, and their social style is totally inadequate to an urban setting. The mother is a Southern belle, whose natural methods of survival are coyness and passivity, interspersed with a series of cobra-like lunges. In the first scene she tenderly recounts how everyone of her old friends married money, and the aroma of magnolias and greenbacks is suffocatingly poignant. Unfortunately, she has raised her daughter in the same school, not realizing that in a big city passivity gets you nowhere. You must first learn to go out and nail your victim. And the past offers no clues as to how you do this in a big modern city in the heart of a depression.

So it is that the daughter stays at home waiting for the famous gentleman callers who never arrive; and of course, since she gets no practice, she doesn't even know how to be coy properly when the time comes. She is passive all right, but not with the watchful, predatory passivity of the Southern belle: only with the paralytic diffidence of the lonely city-girl. When the caller shows up in the last scenes, she faints, in horrible mime of a real belle; she flutters and shrinks to order, and all she arouses in the caller is dim-witted pity and mail-order encouragement.

To complete the debacle (which is surely one of the most shattering ever staged), the mother has also grown rusty in the ways of seduction. She flutters rather too aggressively, and one gets more than a notion that she wasn't too good at this kind of thing even in the old days. Many people have pulled this suggestion out further and have assumed that her own amorous reminiscences were straight make-believe: that she is a dreamer pure and simple who has destroyed her daughter by forcing her into the dreams.

But I believe that this multiplication of ironies weakens the play unnecessarily. The horrifying thing about the mother is that she is not a "natural" dreamer at all but a woman of action. She is always willing to take steps, to call up someone, to put her daughter through business-school or whatever seems necessary. She shows traces of what might even be called competence, in a different kind of setting. She simply is unwilling, or unable, to adjust this competence to the actual situation: to admit (for this is what it would involve) the total irrelevance of her own past.

This aspect of the play is forcefully—too forcefully perhaps—brought out in the new production by Maureen Stapleton's interpretation of the mother and Piper Laurie's of the daughter. These two constitute as robust a pair of girls as ever fled from reality. Miss Laurie's voice is much too strong for the wistful lines it has to deliver; and Miss Stapleton's style is such that her house would always be full of terrified gentleman-callers and anything else she wanted.

But this is a mistake in the right direction. The play is full of acute social observations that could easily be obscured in a misty production. The world has of recent times been flooded with shabby aristocrats of this kind, and it would be easy to guess

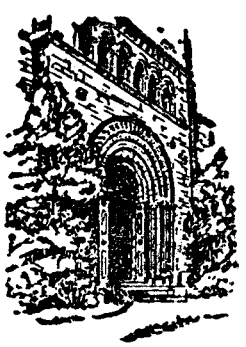
CHESTNUT HILL COLLEGE

Chestnut Hill
Pennsylvania

Conducted by the Sisters of St. Joseph

Accredited Catholic college for women. Liberal arts and Science.

For futher information write to the Registrar.



Prospective students should make early application

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

from their current helplessness that they were never of much use. But Williams seems to suggest that dreaminess has been thrust upon them by circumstance: their actions may now be grotesquely unreal, because their decline is too painful to face; but it was not always so.

To emphasize the social import of his play, Williams has actually interpolated several rather clumsy bits of commentary, bringing in the Spanish Civil War and the labor unrest of the period. One is reminded by this that Williams was still very much a playwright of the thirties: the diction is portentously March of Timey, those war clouds were gathering, etc.—the helplessness of these people is forced into a larger context. The playwright wishes to point out that they were not the only Americans to lose their way in the depression, or to resort to dreams.

None of this is to say that "The Glass Menagerie" contains nothing but social message: my aim is merely to emphasize an aspect of the play that has received too little attention. Williams has probably never used such broad social symbols since. The gentleman caller ("who has learned poise through public speaking") represents another kind of city-waif. The mother and, by proxy, the daughter, live at least in a sort of past; the caller lives only in a shallow, impossible future, where his poise and his confidence-lessons will magically "pay off." Pat Hingle plays the part with gross effectiveness, making it easily the most tragic thing in the play.

And surviving the wreck, like Ishmael, floating aimlessly—but floating—is the son, admirably played by George Grizzard. The son is cursed by memories which make no sense, by experience which teaches nothing and points nowhere; but he is free of the wreck. (*At the Brooks Atkinson*) WILFRID SHEED

DISREMEMBRANCE OF THINGS PAST

THE SCREEN

Movies about amnesiacs are tricky affairs and likely to try a viewer's patience unless they move with speed and suspense to a tense climax. "Mirage," which is probably the most plot-clogged film of the year, has plenty of excitement as amnesia-stricken Gregory Peck wanders around New York City, but after its opening, in which a man plunges to death from an office building, the picture sinks deeper and deeper into mystery and never seems to come up for air or solution.

The unraveling, when it finally arrives, may remind one a bit of that Katharine Hepburn-Spencer Tracy opus, "The Keeper of the Flame," but in the meantime poor Peck, who can't remember anything, is thrown into a series of baffling incidents that make even the present confusing as the thickening mystery gets involved in violence and more deaths. Since Peck himself is befuddled and the supporting cast (Diane Baker, Walter Matthau, Kevin McCarthy, Jack Weston, Anne Seymour) are playing roles steeped in suspicion, you begin to wonder whom you should trust and whether scriptwriter Peter Stone and director Edward Dmytryk aren't just pulling our leg. The melodramatic solution, having to do with a method for neutralizing atomic radiation and with chicanery in high places, becomes a bit too pat for all the build-up. But movie goers who like to be kept on the edge of their chairs—even pointlessly—may find "Mirage" requites this uncomfortable service well.

Much better plotted, although you may be ahead of the story most of the time, is a French thriller called "Symphony for a Massacre." It mainly concerns a syndicate of five crooks who are each to put up some hundred thousand dollars to buy drugs in Marseilles which can be resold at a tremendous profit. Once this absorbing story gets going, you realize that this fivesome have reason for not trusting each other; and Jacques Deray has directed his good cast so well that he succeeds in holding our interest in the characters, their personalities, and the big deal confronting them. As the film progresses, each of the five, although some of the actors are not well known in this country, takes on his own pattern. They are expertly portrayed by Charles Vanel, Michel Auclair, Claude Dauphin, Jose Giovanni, and Jean Rochefort—each excelling in his own way.

Since the script, written by Claude Sautet, actor Giovanni, and director Deray, and adapted by them from A. Reynaud Fourton's *Les Mystifiés,* is not so much a mystery story as a suspense teaser, it does not matter that you are ahead of the plot and know, for instance, that one of the five puts up counterfeit money or that another member plans to rob the Marseilles-bound money carrier. What is fascinating is how it all works out. Perhaps the two-hour running time is somewhat long for an exercise in skullduggery in which even the "Symphony for a Massacre" title is a clue, but you'll never find the movie's good film-making dull.

The same cannot be said of "Harlow"—which is dull

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

to the point of boredom. I'm not sure just why the movie people suddenly got excited about the popular platinum-blond star of the thirties and decided to hurry out films about her. The story of her struggles, rise, success, unhappy marriage, untimely death at 26, is not too interesting.

In the past year there has been a rush on films about Jean Harlow. Some of them were fortunately dropped. Producer Joseph Levine's "Harlow" will turn up in July. And now we have on our screens "Bill Sargent's Harlow"—with Mr. Sargent's name, evidently, as part of the title. It is a quickie, made in eight days in the Electronovision process. This is the process that transferred Richard Burton's "Hamlet" right from the stage to the screen.

Burton and his fine cast had many rehearsals and performances before the film was shot. This "Harlow" looks as if it was ad-libbed in the performances and writing. Ginger Rogers as Jean's grasping mother carries some conviction; but Carol Lynley as the vivacious sex symbol of the thirties, Barry Sullivan as her mean-spirited stepfather, Hurd Hatfield as her impotent husband, Efrem Zimbalist, Jr., as her one true love, all behave as if they were gathered for a first reading in this dimly-lit, pathetically cheesy excuse for a movie.

PHILIP T. HARTUNG

BOOKS

A collection of Fitzgerald's early stories

The Apprentice Fiction of F. Scott Fitzgerald, 1909-17

Ed. JOHN KUEHL

Rutgers, $5.00

DAVID LITTLEJOHN

This richly edited collection of Fitzgerald's prep school and college stories may strike the outsider, the unconverted, as just a bit foolish. But to genuine Fitzgerald-nuts, and they are legion, it will afford a source of illumination and delight.

The fifteen stories begin with "The Mystery of the Raymond Mortgage," an absurdly (and charmingly) crude detective story of 1909, when Fitzgerald was twelve; they end with two Princeton tales of high society which already suggest that balance of tone, that poise between romantic indulgence and ice-cool critique which defines the maturest of vintage Fitzgerald.

Artistically, his development is fitful, though no reasonable devotee will be reading these stories for their art. "Reade, Substitute Right Half" (1910) is written in the purest high school prose, the purple-slang jargon of the amateur sportswriter. It is undiluted daydream-heroics, and fun to read. "Debt of Honor," a corny Civil War piece, is the first of Fitzgerald's experiments with the detached, dramatic opening, one of his fortes.

By "The Room With the Green Blinds," a sort of B+ horror story about John Wilkes Booth, he has already moved far beyond the first mystery in control, setting, and pace. Two rich-boy-and-rich-girl stories end the prep school series. The first, "A Luckless Santa Claus," is really strongly assembled, an ironic social survey, with the beginnings of psychological analysis and cynical distance. The second, "The Trail of the Duke," is a silly thing with a cheap twist-of-lemon ending, but is of interest for its arty opening paragraphy, its tintype of New York, and—again—its cynical detachment.

The first Princeton stories seem a setback after this, marking a probably necessary stage of literary and philosophic posing. "Shadow Laurels," like "The Debutante" later, is written as a purple playlet with lush stage directions ("far away in the twilight a violin sighs plaintively"); it reveals a great deal about Fitzgerald, but not through its finesse. "The Ordeal" is his Catholic story. It is cloyingly overwritten, full of neurasthenic imagery, philosophic namedropping, and vague maunderings about the Infinite—very much a hothouse affair, very much a sensitive sophomore's, despite another of his truly professional openings. It, too, tells worlds about Fitzgerald.

Mr. Kuehl, the editor, thinks that "no apprentice work shows better form" than "The Debutante," Fitzgerald's first real Jazz Age effort (*The Nassau Lit*, 1917, printed in Mencken's *The Smart Set* in 1919). It does "observe the unities," as he notes, but it is not much elevated by the observance. It is this sort of thing people thought Fitzgerald was writing, this sticky, slick, slangy, dated teenage *femme fatalism*, long after he had transcended it, long after he has seen through the "miniature silver flasks"—a perfect symbol—and moved on to where he was only *using* what he here only describes:

> "From below, there is a sudden burst of sound, as the orchestra swings into 'Poor Butterfly.' The violins and faint drums and a confused chord from a piano, the rich odor of powder, and new silk, a blend of laughters all surge together into the room. She dances toward the mirror, kisses the vague reflection of her face, and runs out the door."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"The Spire and Gargoyle," the story that follows, overromanticizes college days, the collegiate mystique, as "The Debutante" does the fast young flapper—two myths Fitzgerald had a large part in creating, and the devil's own time escaping. It is done in a fatuous, beery, Halls of Ivy style, the very-self-indulgent emotionalism over varsity spirit most undergraduates want, at some stage, to entertain. If the two tales recall *This Side of Paradise,* it is because they were later incorporated into it; and because the novel, for all its vogue and its 44,000 copies, may still be called "apprentice work," too.

This editor is not too happy about "Tarquin of Cheepside," a neat little joke on Shakespeare. He thinks it faked and ahistorical, and it is; but Fitzgerald retained a perverse affection for it, and so do I. On the other hand, Mr. Kuehl gives his most serious attention to "The Pierian Springs and the Last Straw" (one thing Fitzgerald had not learned was how to write titles), the last story here; but it strikes me, for all its correspondence with *Gatsby,* its cynical sheathing, its offhand narration, as artificial, overliterary, and greenly melodramatic.

Far more interesting, I think, are the two stories before it, "Babes in the Woods" (another two chapters-to-be of *This Side of Paradise*) and "Sentiment —and the Use of Rouge," which begs retitling. "Babes" begins as a *Seventeen* magazine story, playing around a high sexuality that never quite emerges. But the author moves to a cool, keen analysis of the dance of social poses, and hovers near the true Fitzgerald mark. *Style* here is everything, in the actors and in their creator; and he nearly brings it off, makes this affected adolescent flirtation take on music and meaning.

"Sentiment" is a stranger thing yet—but it is the real find of this collection. The analysis is sharp, the judgment meticulously balanced, the subject freighted with a graver social weight than any other story before "May Day." It makes the butterflies look poor indeed. This is Fitzgerald, fully the artist, taking the true temperature of his time.

One Potato, Two Potato is a handy method of selection — on the playground. But in school, more scientific procedures are required. The choice of classroom periodicals for the elementary grades — just as the choice of textbooks — is too serious to play games with.

Classroom periodicals are essential to the students' intellectual and moral growth. Through their pages, parallels are drawn between academic studies and events happening in today's world. Even more than textbooks, periodicals instill a sense of concern and commitment because they deal with topics even as they are unfolding. Through periodicals (if they are Catholic) our faith shines out as a way of living, not just as a subject for learning.

With the foregoing in mind, we can narrow the choice of a periodical even further. (1) Does the periodical reflect the real world — seeing God as well as man? (2) Does it cover religion as such? (3) Is it current? (4) Is it graded? (5) Is it part of a unified and progressive program covering all elementary grades?

The MESSENGERS answer yes on all counts. These periodicals constitute a planned program for grades 1-9 which can stand up to the most searching criteria. **Don't play the potato game with your classroom periodicals. Choose the MESSENGERS for 1965-66.**

Geo. A. Pflaum, PUBLISHER, INC.
38 W. FIFTH ST. DAYTON, OHIO 45402

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"No, I'm a romantic. There's a huge difference; a sentimental person thinks things will last; a romantic person hopes they won't." ("Sentiment—and the Use of Rouge.") One of the more tantalizing games a reader can play with these early stories is that of estimating the quality of this young romantic's romanticism. Fitzgerald notoriously retained the ability to dream adolescent daydreams long after most people outgrow them, or think they do; to dream them, that is, but to know he was dreaming, and to criticize the dream.

How whole-hearted, we ask, *was* his idealization—at sixteen, at twenty-one—his longing idealization of the graceful rich of Society, of football, of soldierly heroics, of the South, of New York, of the knowing flapper, the Halls of Ivy? And when did this romanticism divide itself, take its analytic, then tragic turn? ("A romantic person hopes they won't.") "I, for instance, am both a romanticist and a psychologist. It does take the romance out of anything to analyze it." ("Sentiment.") Or does it?

Another consequence of the reading is the jarring sense of distance and change it asserts. It all seems so archaic, so uncool: the blushings, the flirtations, the dreams, the storybook responses of these "fast" collegians. Were eighteen-year-olds *ever* so quaintly naïve? Without the hard art of the later novels and stories, the full pressure of an all-aware imagination, the flappers and philosophers of these early stories turn unmagically back to windup historical dolls in period dress. If young men are still dreaming such dreams, there is no Fitzgerald around to prove it.

Special praise must be given to the editor, John Kuehl of (naturally) Princeton. His efforts deserve a less oppressive, less scholarly-sounding title (Why not *Fitzgerald's Early Stories*?); because his book is so readable, so accessible. In his preludes to the stories, he assembles tiny essays on the themes and issues they engage: Fitzgerald and his Father, Fitzgerald and Football; and Catholicism, and the South, and the Rich; his reading, his women, the reception of his stories. One may question, at times, his emphases, his interpretations, his judgments; but all his information is useful and unobtrusive. And how good of him it was to include the complete text of the Fitzgerald's bizarre "teen tips" to his younger sister, to append a facsimile of the strange six-page manuscript Fitzgerald called "The Death of My Father."

The Papacy, the Episcopacy, and Collegiality

WILHELM BERTRAMS, S.J.

Newman Press, $3.50

PAUL E. SIGMUND

At a time when many press commentators are evaluating the most recent session of the Vatican Council as if they were keeping score in a football game between the liberals and conservatives, it is good to be able to read this English translation of the learned articles which Father Bertrams, Professor of Canon Law at the Gregorian University, has been publishing in various journals in Rome during the last two years.

Father Bertrams' concern here is to work out a theoretical statement which will at once safeguard the special position of the pope as "bishop of bishops" with "ordinary and immediate jurisdiction" over all Catholics (Vatican I) and assure for the bishops as successors of the apostles their proper role in the government of the Church. Many of the canon lawyers involved in Vatican II have used the old canonistic distinction between the power of orders and the power of jurisdiction to argue that the bishops are successors of the apostles in their sacramental powers by episcopal consecration (power of orders) but that they receive their authority to govern the Church (power of jurisdiction) from the pope.

This doctrine which emphasizes the derivative character of episcopal power in the Church continues to be taught in many seminary courses. Father Bertrams is dissatisfied with it for a number of reasons. He argues that the distinction on which it is based was an invention of the twelfth- and thirteenth-century canonists, unknown to the Church in earlier times. He takes the earlier prohibition on "absolute" ordination, i.e. consecration as bishop without a territorial assignment, as proof that the Church did not consider a bishop's sacramental and governmental powers as separable in this manner.

Father Bertrams observes that the Council of Trent was evenly divided on whether episcopal governing powers were derived from the pope or directly from God. There is no evidence that bishops in the early Church thought of their ruling power as derived by delegation from Rome. Finally, under this doctrine, it would be difficult to justify collegial participation in the government of the Church as in any way derived from divine law.

In the face of these difficulties, Father Bertrams proposes to abandon the by-now traditional distinction, as a way to handle the problem. In his view, episcopal consecration carries with it a right of jurisdiction, a bishop *qua* bishop has the power to rule over the Church as well as to administer the sacraments—especially that of Holy Orders. However, this power must be coordinated with that of other rulers, and papal primacy includes the power to effect this coordination, through what is now known in canon law as "the canonical mission."

Although the English title of the work includes a reference to collegiality, it is only near the end of the book that the theory developed earlier is applied to this question. Collegiality proves to follow much more logically from Father Bertrams' theory than it does from the usual orders-jurisdiction dichotomy; if the bishops receive their governing power by virtue of their consecration, their right to a joint exercise of such power is more easily justified than by a theory of papal delegation. Bertrams is, of course, careful to defend the pope's right, by virtue of his supreme governing power, to determine "the limits and extent of the efficacy of this power for collegiate exercise," but he insists that the bishops'

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

collegial jurisdiction is derived from divine law.

The collegiality decree was not, in fact, a radical alteration in the Church constitution but a reassertion of its mixed character which had been somewhat overshadowed by the emphasis on papal monarchy of Vatican I. In constitutional as in liturgical questions, *aggiornamento* involves a return to original principles as well as a modernization of methods. If the collegiality decree is followed up by the creation of a new body which involves the bishops more directly in the central government of the Church (Father Bertrams quotes Pope Paul's allocution of September 21, 1963 to this effect), this may mean a significant change in the actual conduct of Church affairs, but it will also be a practical application of principles which have always been held. In this sense these studies are of interest as a case study in the development of dogma. They show that the conclusions of the Council are more the result of hard theological discussion and analysis than of political attitudes towards change.

Father Bertrams' method of argument is conservative and legalistic, but his conclusions may be similar to those of the liberal critics of the excessive legalism of the post-Tridentine church. And after all, if decisions are to be made and the Church is to operate as an institution in the world, it must have law and a constitution and lawyers to interpret them. These studies contribute to striking a balance in that constitution between the post-Reformation emphasis on unity to the point of uniformity and an earlier diversity bordering on anarchy.

Rebel Voices

ED. JOYCE KORNBLUH

University of Michigan Press, $12.50

THOMAS R. BROOKS

What a proud and contentious lot! The Industrial Workers of the World were romantic revolutionaries who combined a strong sense of solidarity with a deep-grained individualism. The Wobs rode the rails with the hoboes, followed the wheat harvest up through the Dakotas, mined copper in Montana, logged the forest of the Northwest and invaded the textile mills of the Northeast. Poets and troubadours, they swore by the soapbox and carried the red card next to their hearts. Wherever they went, they carried the message of the One Big Union. They dared to dream.

William "Big Bill" D. Haywood set the style one morning in 1905 when he picked up a loose board and hammered on a table to call the meeting in Brand's Hall, Chicago, to order: "Fellow Workers! This is the Continental Congress of the Working Class. We are here to confederate the workers of this country into a working-class movement in possession of the economic powers, the means of life, in control of the machinery of production and distribution without regard to capitalist masters."

America would never see the like of it again. There was no waiting on management in the front office, or negotiations in some "neutral" hotel suite. Vincent St. John, for many years secretary-treasurer of the I.W.W., once proudly recalled, "Under the I.W.W. sway in Goldfield [a Nevada mining town] the minimum wage for all kinds of labor was $4.50 a day and the eight hour day was universal . . . No committees were ever sent to any employers. The unions adopted wage scales and regulated hours. The secretary posted same on a bulletin board outside of the union hall, and it was the LAW. The employers were forced to come and see the union committees."

Mrs. Joyce L. Kornbluh, a labor educator and journalist, has mined the Labadie Collection of Labor and Radical Materials in the University of Michigan Library to good effect. In a handsome 8½x11 inch volume, the Wobblies speak again in song and verse, essay and eye-witness account. Photographs lend their touch of grey reality. Cartoons enliven the pages, much as they do the still existent *Industrial Worker*, sometimes crude,

The Burden of Time

The Fugitives and Agrarians

By JOHN L. STEWART. The Fugitives and the Agrarians—two literary groups which originated in Nashville, Tennessee, in the early 1920's—included, among others, John Crowe Ransom, Allen Tate, and Robert Penn Warren. "A searching, supple and most of the time brilliantly precise account of the writing, ideas and attitudes of several of this century's most interesting men of letters."—R. W. B. LEWIS.

600 pp., $12.50

The Poetic Art of W. H. Auden

By JOHN G. BLAIR. Mr. Blair focuses on *Auden as artist* in a book that isolates and describes the characteristic poetic mode in which he has worked for more than thirty years.

192 pp., $4.50

The Long Shadow

Emily Dickinson's Tragic Poetry

By CLARK GRIFFITH. "A major piece of Emily Dickinson criticism. Mr. Griffith's interpretations are new, hard-won."—ROY HARVEY PEARCE.

328 pp., $6.00

Princeton University Press

PUBLISHERS OF THE PAPERS OF THOMAS JEFFERSON

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sometimes sophisticated but nearly always sardonic.

Mrs. Kornbluh has organized this material around the major phases of I.W.W. activity—their philosophy of industrial unionism and the tactics of direct action, the soapboxing itinerants, the 1912 and 1913 Lawrence, Massachusetts, and Paterson, New Jersey, strikes, the organization of lumberjacks and miners, the World War I-Palmer Raid persecutions and the subsequent decline of the I.W.W. Her history is sound and her introductory comments to the material are illuminating. All in all, *Rebel Voices* is a fine job of work, something the proud Wobblies would have appreciated.

Is the book, however, just a nostalgic exercise, pleasing as it is? Or do the Wobblies have something yet to say to us? "Feared yesterday, almost forgotten today," Mrs. Kornbluh writes, "The Wobblies nevertheless left an indelible mark on the American labor movement and American society." Wobbly free speech fights, she notes, aroused liberals to the need for defense organizations that would give life to the First Amendment. The I.W.W. laid the groundwork for the mass organization of the unskilled and foreign born into the CIO and many AFofL unions during the 1930s and 1940s. The Wobs also created a legend. As Mrs. Kornbluh sums up: "Sentimental legend, perhaps. But the Wobblies earned a prominent place in the history of American social protest movements and left all workers a genuine heritage expressed in the concept of their 1905 Manifesto, and made meaningful by their sacrifices and battles—industrial democracy."

Yet, the once hopeful notion of industrial democracy seems inadequate for our time. The concept remains important—and is by no means fulfilled—but it is no longer *the* central concept as it was for the Wobblies. The reason for this lies in the changing nature of work; ours is no longer a work-centered world. The Wobblies were work-conscious, work-proud, workmen who rebelled against the shoddiness imposed by competitive capitalism almost as much as they did against its injustices. They could feel, with considerable cause, that the brawn and brains of workingmen made the world go around.

And, all that was needed to set the world aright was working class solidarity. "If the workers of the world want to win," declared I.W.W. organizer Joseph Ettor at a Lawrence textile strike rally, "all they have to do is recognize their own solidarity, they have nothing to do but fold their arms and the world will stop." In our present sophistication, we are likely to think the notion of "folded arms" too simple. But it once possessed a rough truth. Workers, in the words of Bill Haywood, once had "a new kind of violence, the havoc we raise with money by laying down our tools." Today, however, tools are apt to have a life of their own.

The Wobblies believed in the salvation of a work-centered world. "The worst thief is he who steals the playtime of children," a Wobbly leaflet proclaimed, running beneath this: "Join the I.W.W. and help put the thieves to work." The Wobblies, in truth, were the last of a noble line that started with the Workingmen's parties of the 1830s and came down through the Knights of Labor to the I.W.W. These were all dreamers of a different America than the one that came to prevail.

The content of these dreams may no longer be relevant but the spirit behind them is. It is of immediate relevance to the school teacher striking for a reduction in class size as well as for the auto or steel worker struggling to gain some measure of control over the job. For these things have to do with what little there is left of the dignity and quality of work. It is also of relevance to the struggle for civil rights. For the spirit of the Wobblies is in that struggle, too. As for the rest, it is well to remember what Wobbly Bert Willard once wrote, "The road to the cooperative commonwealth ain't mapped, and we will have to blaze our own trail." And, once there, "what a time we will have tellin' of the adventures we had a-comin'!"

worship

A review devoted to the Liturgical Apostolate

Catechetics section, edited by Rev. Gerard Sloyan and Rev. Emeric Lawrence, O.S.B.. concentrating on the liturgical dimensions and roots of religious instruction.

Timely articles on the Dialog Mass, Sung Mass, Sacraments, Breviary, Vernacular, Lay Priesthood, Gregorian Chant, English Ritual, Liturgical Year, Mystical Body, Church Architecture, Paraliturgies, Reunion.

Liturgical problems column conducted by Rev. Frederick McManus of the Catholic University of America faculty.

Edited by Rev. Godfrey L. Diekmann, O.S.B., assisted by internationally-known liturgists.

America's first and foremost periodical on the liturgy of the Church

$4.00 one year | 10 issues annually | $7 two years

THE LITURGICAL PRESS

St. John's Abbey, Collegeville, Minnesota

The Fortunate Pilgrim

MARIO PUZO

Atheneum, $5.75

SEAN GALLERY

Mario Puzo's second novel eminently justifies the decade of literary limbo since the publication of his critically acclaimed and nearly totally neglected "The Dark Arena." The author has chosen to portray, or perhaps it might

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

be more accurate to say, recall, a species of family romance, and to give a fervent and candid account of a people: the South Italian immigrants and their children living in New York's Hell's Kitchen during the depression and in the early days of the Second World War.

Lucia Angeluzzi-Corbo is an old-country Italian mother who survives the violent deaths of two husbands and the estrangement of her children—an alienation almost absolute, although conventional family piety masks the bitter truth. Her most exceptional trait is her tenacity in retaining the moral outlook of generations of impoverished peasants, whose defenses against a most precarious existence were cunning and intransigence in the face of an unremittingly cruel social order. The American-born children are strangers—loving and hating their elders, to be sure—but cut off from their experience of the past.

The children of Lucia and her two dead husbands grow away from the ancestral pattern in dramatic and individualistic fashion. The eldest son becomes a collector and strong arm man for a racketeer union; the eldest daughter marries an intellectual Jewish would-be poet, whose family disowns him. These two embark upon a fragmented, bourgeois existence in the distant, respectable Bronx. Lucia's second son is a suicide—the victim of an unbearable loneliness. He has lost the old sure footing in life without having the psychological vigor to replace it with something new.

"The Fortunate Pilgrim" is ornamented by fascinating bits of the milieu executed by an artist whose intimate knowledge of these people is always evident. The minor characters include a welfare worker who cheats the authorities for his clients, and enriches himself in the process; a German baker who despises Italian-Americans and pays dearly for refusing tribute to self-appointed protectors; a young doctor whose professional status removes him from the ghetto but cannot expunge his own feelings of isolation.

At the end of her story, and indeed, the beginning of the end of the community, Lucia removes the remnants of her family to Long Island.

The conscious dream of all the men and women like her has been attained, thanks to her son's dubious affluence. Typically, the author offers no comment on the relative loss and gain. It is clear that Puzo is far more interested in people than in sociological rhapsodizing.

Mr. Puzo's brilliant novel is reminiscent, in setting and to a lesser degree style and point of view, of the early Farrell and of Di Donato's "Christ In Concrete." The narrative manner is florid, even operatic; to this reviewer's taste exactly right and appropriate to reproduce an era and a people so recently with us and yet gone and almost entirely unsung.

Encounter with the New Testament

INGO HERMANN

Kenedy, $3.95

The Biblical Doctrine of Original Sin

A. M. DUBARLE, O. P.

Herder & Herder, $4.95

Revelation

WERNER BULST, S. J.

Sheed & Ward, $3.95

JOHN L. McKENZIE, S. J.

Publishers are now making available in quantity the writings of European theologians and exegetes, chosen because they have a popular appeal and generally of a size not to discourage the student of theology and the Bible. The three works reviewed here are examples of the best type of work being done in Europe. It would be misleading to say that they are easy, but they are not too difficult for the serious and interested reader, whether he be a student in a college or seminary or simply an amateur. They will inform the reader what *aggiornamento* in theology really means in practice.

COLUMBIA BOOKS on the SOCIAL SCIENCES

CHURCH AND STATE IN SOCIAL WELFARE

By Bernard J. Coughlin, S.J. Since World War II Federal agencies have overtaken churches, fraternal groups and other voluntary organizations in ministering to the needy. After studying the effects on the individual of some of the Federal approaches, Father Coughlin has reached interesting and controversial conclusions—among them, that the state should encourage voluntary agencies to do as much of the welfare work as possible and that religious groups should try harder to minister to the emotional and psychological needs of the deprived. $6.95

THE ECONOMICS OF HEALTH

By Herbert E. Klarman. A systematic study of the economic characteristics of the health and medical care industry. Among the topics discussed are: group medical practice, health insurance, and regulation to control quality as well as cost of service. $3.95

SOCIAL SCIENCE RESEARCH IN LATIN AMERICA

Edited by Charles Wagley. Critical evaluations of the present status of our knowledge of Latin America—by an anthropologist, an economist, a geographer, an historian, a sociologist, a political scientist and a legal scholar. $4.00

now available in an unabridged, paperback edition

THE HERITAGE OF AMERICAN SOCIAL WORK

Edited by M. W. Pumphrey and R. E. Pumphrey. Readings in the philosophical and institutional development of American social work. $4.75

At your bookstore

COLUMBIA UNIVERSITY PRESS
2960 Broadway, New York, N. Y. 10027

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"I can recommend the work with full confidence"*

THE ANCHOR BIBLE

*PROVERBS & ECCLESIASTES, translated with an introduction and notes by R. B. Y. Scott. New in The Anchor Bible, $6.00 at all booksellers now.

*Gerhard von Rad, Professor of Old Testament, University of Heidelberg.

DOUBLEDAY

Classified

● RATES: 30c a word 12 words minimum, Centered lines: $1.80 a line
Discounts: 3 times 5%; 7 times, 10%; 13 times, 15%. Payable with order.

Handwriting

● YOUR HANDWRITING REVEALS character, hidden talents, potentials, flaws, health, personality. Send three pages, $4, for astonishing professional evaluation. GRAPH-LAB, Box 12-W, Olympia, Washington.

Summer Homesites

● SUMMER HOMESITES on beautiful lake near Tupper Lake, center of Adirondacks. 1,400 acres, land and water. Fishing, hunting. Plots 100′ lakefront, 300′ deep. Wooded, good roads. Established community. JOHN M. LOUGHRAN, P.O. Box 94, Severn, Maryland.

World's Fair

● N.Y. WORLD'S FAIR. Tourist accommodations in private home. Walking distance to Fair. MRS. F. ROBERT CHINKEL, 137-54 Geranium Ave., Flushing 55, N.Y. 212-LE 9-0180.

Creative Writing

● TO GIVE AWAY, to any Religious, Course in creative writing. 1132 Usher, Fort Worth, Texas 76126.

For New Subscribers Only

COMMONWEAL, 232 Madison Ave., N.Y., N.Y. 10016

Enclosed is $2. Please send the next 17 issues to:

Name .....

Address .....

City, State, Zip .....

6/4/65

Prospective readers of Hermann's work will not be discouraged, I hope, when the book is called a work on hermeneutics; but that is just what it is. Hermeneutics means the principles of biblical interpretation, and in modern times it has come to mean the philosophy implicit in principles of interpretation. I found Hermann's little book an excellent statement of the principles of contemporary interpretation. He takes up such problems as mythological form, the nature of the oral and written gospel, the meaning of proclamation, the relation between faith and history, the literary form of the epistle, and the eschatological outlook of the New Testament. This is a large order, and Hermann's purpose in some instances is not so much to give pat answers to these and other questions as to make the reader of the New Testament aware of the problems.

Within the scope of a short book it is impressive how much he is able to communicate of positive value. It is easily one of the best works of its size on its topic, and it is recommended without reservation. Hermann's work on the nature and quality of New Testament historical writing is particularly good. This is a problem which readers of the New Testament find urgent, and evidently readers are not finding in print an explanation of the problem and the method which is within their grasp. Hermann's book may not answer all the questions either, but it should not be neglected by any serious enquirer.

Hermann's position on myth is somewhat more rigorous than the position which the reviewer has made his own. However, one has no wish to be dogmatic about this involved question. Hermann's treatment is remarkably lucid, although it presupposes a good deal of information about who Rudolf Bultmann is and what he has done. He does not solve the problem simply by saying that myth is incompatible with the New Testament and that Bultmann is all wrong. I am not sure that the urgency of the problem raised by Bultmann has been perceived by educated Catholics as a group, and until it is perceived the general understanding of the New Testament will not be as deep as it ought to be.

Dubarle's book, a few years older than the other two, is a fine example of the treatment of a topic in biblical theology. It is scarcely necessary to make extended remarks on the amount of popular understanding of original sin which exists both among clergy and laity, and the limits of a review do not permit it. Much of this misunderstanding has arisen from a presentation of original sin which rests exclusively on Romans 5:12 ff. interpreted in the categories of scholastic metaphysics, categories which were quite unknown to the author of Romans. There is no question that the text of Romans is the most important single biblical passage on the topic, nor that the text of Romans is a Pauline interpretation of Genesis 2-3. But both of these passages lie in a context of biblical thought which must be explored if the two passages are to be understood.

Original sin in the technical sense of the term is a rare idea in both Old and New Testament; but this rare idea emerges from biblical thought and tradition, not from some other source. Dubarle has examined this context of thought assiduously and critically, and the reader of his book will know much more exactly what the Bible says and what it does not say. The title of the

● ● ● ● ● ● ● ● ●

REVIEWERS

DAVID LITTLEJOHN *teaches in the English Department at the University of California, Berkeley division.*

PAUL E. SIGMUND *is an Associate Professor of Politics at Princeton University.*

THOMAS R. BROOKS, *former assistant labor editor and free-lance writer, contributes frequently to these pages.*

SEAN CALLERY *writes frequently for the* Saturday Review, *the Washington* Post *and others.*

FATHER JOHN L. MC KENZIE, S.J. *is a professor of Scriptural Studies at Loyola University, Chicago and author of a forthcoming book on the New Testament.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

first chapter, "The Human Condition in the Old Testament," shows how Dubarle tries to set the broad background for his treatment. The problem of the literary form of the Genesis narrative is faced; Dubarle has his own way of handling this, as all interpreters do. There seems to be no simple formula which is entirely satisfactory, and there is no obvious parallel to the Genesis story either in the Bible or outside it.

Dubarle may have been a little more apologetic than he needed to be. That the topic is controversial is obvious; but a more positive tone would, I think, both have strengthened the book and made it more palatable. This is not a notable fault in the book, and it is really no more than a matter of personal taste. Others will no doubt feel that the apologetic tone is just what is needed.

The topic of revelation is one of the problems which is under discussion in the Second Vatican Council. The First Vatican Council left some declarations on the subject which were unfinished and are now recognized as unfinished, and on these propositions recent apologetics constructed a theology of revelation which was dominated by the idea of revelation as proposition of doctrine and of faith as intellectual assent to the propositions. This emphasis, no doubt necessary in the climate of the nineteenth century, does not respond to the modern discusions of the problem. Bulst does not wish simply to abandon the usual teaching on the topic, but to "fulfil" it. Revelation must be understood in biblical terms as well as in scholastic terms, and the synthesis which will emerge will not be the same as the synthesis which we have been using.

Bulst explores the biblical idea of revelation as it has been developed in modern biblical scholarship, and summarizes the idea as "an act of grace, the personal salvific self-manifestation of God to man in the realm of his history." Revelation in the Bible is speech and vision, but it is also act; the word of God reveals and explains the act of God, but the word without the act is divorced from reality on which it is based.

Bulst does not use the term "experience" in connection with revelation, and the omission may be deliberate; the word is ambiguous, no doubt, but almost any word used in this connection is ambiguous. I should have liked to see a more extensive treatment of the idea of faith in the biblical sense; revelation and faith are correlative, and the modification of the idea of revelation has profound effects on the idea of faith. Bulst introduces the reader to some of these modifications, but he does not pursue them. Most readers, I think, will be disappointed here; and it is not easy now to refer them to a work where they can pursue their interest further.

In summary, this is an extremely useful package of biblical and theological material; and both students and teachers will be grateful to have works of this degree of excellence available in English.

CORRESPONDENCE

(Continued from page 339)

its existential experience in history. The doctrine of Papal Infallibility met this challenge head on and if today the world is looking to the Catholic Church for world leadership we can credit much of this to the position it assumed under the inspiration of the Holy Spirit that made the declaration of Papal Infallibility possible.

Doellinger and Lamennais may have been quite sincere but neither would have accepted the addition to Papal Infallibility in the authority of the Apostolic College any more than they accepted Infallibility because their opposition was as of one man (their person) to the entire voice of the Church speaking.

The doctrine of collegiality does not nullify Infallibility and that is what Doellinger was attacking. As for Lamennais he was defending a materialistic liberalism as opposed to Christian Liberalism. Perhaps even in that

History of the Reformation

by John P. Dolan

This is a truthful, powerful, myth-shattering book which frankly and fairly evaluates the era, the men and the issues of the Reformation. "It will serve both the cause of historical honesty and the cause of ecumenism, for ultimately these two causes are one." *Jaroslav Pelikan.*

"But what surely gives unique value to Professor Dolan's work are the independent spirit with which he casts harsh light on the deficiencies of the Church at the end of the Middle Ages and during the Tridentine reform itself—and the courage with which he demythologizes an entire school of Catholic history which has been far too preoccupied with apologetics." *G. de Bertier de Sauvigny,* Professor of History, Institut Catholique, Paris.
$6.75

Christian Commitment to God and to the World

by Robert Guelluy

The Christian attitude toward the world and its Creator is the subject of this lyrically thoughtful work, which opens up new horizons. (A selection of the Spiritual Book Associates.) $3.95

DESCLEE CO., INC.
280 Broadway
New York 10007

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

day Christian Liberalism was not so well understood as it is today and some in authority might have mistaken the one for the other. We are not too familiar with the publications of Lamennais but the errors of Lamennais might easily have been those of other of his countrymen as contained in Jacobin Liberalism which has a resemblance to real Christian Liberalism as an inferior and sophisticated article has to the real thing. It is Jacobin Liberalism which gave birth to the false notion of Church and state relationship as contained in Gallicanism and was sponsored by Napoleon. Jacobin Liberalism assumes liberalism out of its Christian context and outside of the natural law. It premises its existence on 'social (political) contract' rather than in the nature of things. This makes Church and state relationship a relationship of two contending factions at war to see who will dominate and control the other.

Christian Liberalism assumes this relationship as a complementary brotherhood of social cooperation. Our "wall" of separation of Church and state as erroneously understood in this country also stems from Jacobin and materialistic liberalism and not from Christian Liberalism. Our constitution declares no such wall; "We hold these truths to be self evident . . . life, liberty. . . ." It acknowledges that the right to establish government is based upon the natural law, which exists anteriorly in existence and essence before any political law. We are a nation "under God" prior to establishing a democracy under a political and social contract. Our democracy is an establishment of political freedom in practice upon the ideological principles of this natural law. Jacobin Liberalism does not do this.

Newman had the historical knowledge to recognize the Holy Spirit speaking and acting apart from magisterial authority. The Old Testament gives us an example of God's guidance through magisterial authority (Moses and the lawgivers) and the prophets. But our Lord Himself warned the people that official recognition should always be given to the "law" not to follow the bad example of lack of love but to remain firm in the faith that is over and above the bad example and which is taught by the magisterial authority; "I did not come to destroy but to lift up."

The Church has always recognized sanctity and the voice of prophecy in its holy ones and in many cases private revelations become the source and foundation of a new penetration into divine mysteries. We can take for example the cult of divine love, explicitly acknowledged by the Church but first implicitly revealed through St. Margaret Mary. So also natural revelations that come to us through study, further synthesis and analyses enter into the general fund of revelation and the voices of theologians, not necessarily bishops, are listened to.

Our present Vatican Council is making much use of this natural revelation today. If this has not always been the case in the past the error was with private individuals and not the action of an erroneous Church.

(REV.) A. J. GESING

The Brother

Omaha, Nebraska

To the Editors: Brother Basil O'Leary makes many excellent points in his article on the Brother in the Church [April 23]. I would like to add an emphasis to his comprehensive treatment.

Christ said that he who would save his life must first lose it. From this general principle it seems to follow that it is only by taking risks, by "losing his life" that the Christian lives according to his calling. Also flowing from this general "way of life" seems to be the necessity for every Christian to face courageously the problems of his individual life and work out their solutions. These exigencies of our life are the means by which we lose ourselves. We can either respond to the call of each situation, or we can draw back in fear, shirking or not admitting to ourselves the real problems. Afraid to risk losing ourselves, we take the safe, black-and-white answer. But it is only by taking these day-to-day chances that we grow and develop as persons.

Now if we accept the principle that the religious life is essentially the Christian life par excellence, with only certain accidental modification, then certain conclusions follow from this fact. One such conclusion is that the religious life, if anything, should certainly include in its daily experiences as many risks and losses of self as the layman has to face up to. If religious are to follow the normal way of human growth, their life should include as many possibilities for making mistakes, as many threatening situations, as many chances for maturing decisions, as that of the normal layman.

However, it seems that in the past

Educational

INDIANA

Saint Mary's College
Notre Dame

Conducted by Sisters of the Holy Cross. Fully accredited Liberal Arts College for Women. Courses leading to degrees of B.A., B.S, B. Mus., B.F.A. Interdepartmental major in Christian Culture Graduate School of Sacred Theology. Address: Box 71, Saint Mary's College, Notre Dame, Indiana.

NEW JERSEY

Delbarton School

Morristown, New Jersey. An hour's drive from the George Washington Bridge or Holland Tunnel. A country day and boarding school for boys conducted by Benedictine Monks. Six forms, comprising the 7th and 8th grades and four years of college preparatory courses. Small classes. Thorough guidance department. Complete athletic program. Write for prospectus to the Headmaster.

Seton Hill College
Greensburg, Pennsylvania
Four-year liberal arts college for women —conducted by the Sisters of Charity— regional and national accreditation—honors program — lay and religious faculty — 650 students — 209-acre campus, all sports — grants B.A., B.M., and B.S. degrees.
Catalogue on request **Write Box K**

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

religious have often been the more sheltered Christians, those less exposed to danger, those more circumscribed with rules whose final effect has been to eliminate risk, uncertainty, and the necessity for choice. A part of this less-than-adult situation was caused by the provision of something to be done at all times during the day, whether it was work, prayer, study, eating, sleeping, etc. In general there was little choice of *alternatives* open; it was a question of conforming or not conforming to what was prescribed for a certain time. Sometimes it was taught that the more details in the life of a religious that could be made occasions for obedience to a rule, then the better the religious life.

But if it is true that the religious life is fundamentally the Christian life, and if the Christian life must build on a completely human foundation, then it seems that the above teaching has been quite misleading. Rather than making every occasion the subject for something laid down in a rule, religious life should be designed to promote the taking of risks and the possibility of growth through personal decisions—decisions which are not simply questions of conformity to directives imposed from above. Thus it seems that one very important purpose of the institution of religious life should be to upset and provoke, to disturb and unsettle, so as to make sure that religious do not harden into set patterns of thought and automatic decisions. If the system can be structured so that it raises important and meaningful questions, then it will promote (but never insure) creativity, the deepening of responses, and ever-growing charity.

A corollary to this idea of "structural-provoking" is the theory that growth or training in individual commitment is never accomplished without some method of first upsetting or raising questions to be answered, decisions to be made; and when this has been done, then the subject is left in absolute freedom to choose for himself what he wants to do. But to the extent that pressure is brought to bear in favor of the "good" or "right" choice, then to this extent the process of growth is hindered; for it is only by wanting to do something because he sees reasons for it that a religious (or anyone else, for that matter) can grow in enthusiastic commitment. However, it should be noted that this "systemized-unsettling" can cause nothing but trouble unless it is done within the stronger and wider framework of acceptance and love among those in authority.

Certainly an approach to formation like the one just outlined is different from the "make-sure-nobody-does-anything-wrong" philosophy which is just beginning to pass from the scene. To experiment with this new approach would require a great deal of prudence and love, and probably more courage than anything else. But whatever the case, it must be kept in mind that the great and most worthwhile things in life are never achieved without the taking of great risks. . . .

Maybe we could ask these questions: how deep and real is our contact with God when we live our lives according to such maxims as "God can be found only in moments of solitude and silence?" Or, "The way to God lies in prayer and the sacraments"? Are these the *most* important aspects of our getting to know God? Is it possible that our most fundamental contact with God comes not primarily in prayer, but in choice and in *action*? Maybe we can say that the best (though not the only) place to find God is in our ordinary human relationships, through the taking down of our facades and replacing them with transparency, trust, and love. Maybe we can even go so far as to alter Jouard's statement to read like this: "No religious can come to know himself *and God* except as an outcome of disclosing himself to another person."

In summary, I would propose that religious life should first of all follow the normal rules of development for being human and Christian. And particularly do the questions of risk-taking and the love of other people need renewed emphasis in our theories of the religious life.

BROTHER DAVID DARST, F.S.C.

The Child and the Christian Mystery

Essays on the Philosophy of Elementary School Religious Education

Sr. M. Michael O'Shaughnessy, O.P.
Rev. Gerard P. Weber
Rev. James J. Killgallon

A book written for both teachers and parents that is a significant contribution to a fuller realization of the purpose of the Catechetical Renewal taking place in our time.

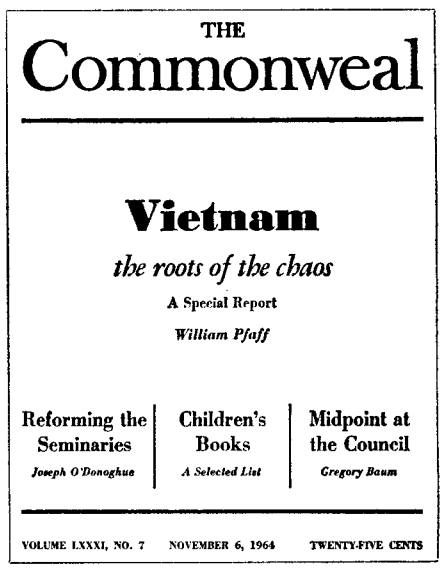
243 plus ix pages
Paperbound $2.75

Benziger Brothers
7 East 51st Street
New York, N.Y. 10022

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

JOURNALS OF OPINION AND PUBLIC AFFAIRS

A 3★ SWEEP FOR THE COMMONWEAL



★ **Best Article**
"The Dubay Case" by John Leo

★ **General Excellence**

★ **Best Editorial**
"Goldwater and the State"

CATHOLIC PRESS ASSOCIATION AWARDS

AS THIS is being written, on the eve of the balloting in San Francisco, the political polls are particularly interesting. They suggest that Senator Goldwater—opposed by nearly two-thirds of both Republicans and independents—might not carry the popular vote in November even if no Democrats go to the polls at all. According to the Lodge forces, the Goldwater-dominated Republican National Committee stopped opening mail from rank-and-file Republicans more than a week ago because it was running 3-to-1 against Goldwater. That statistic has the ring of truth to it, and seems an adequate commentary on the death-wish psychology of nominating a minority choice of a minority party to lead a charge on the White House by a motley array of discredited radical right-wing forces.

But after nomination, the apparent fact that a candidate is unresponsive to the voters is not much of an argument. That, after all—as Senator Goldwater has observed—will be judged at the polls. The time for "mainstream" arguments has passed, and the analysis, hopefully, will turn to the Senator's qualities of mind and spirit. Far less work has been done here than on the right-wing frustrations that the Senator is trying to harness.

The Senator has the usual right-wing suspicion of the federal government. "Throughout history," he says, "government has proved to be the chief instrument for thwarting man's liberty." The state, he believes, should promote freedom by removing obstacles to trade and normal human social arrangements. But it has no positive role at all. He has told the Los Angeles *Times* that those who would use government to promote the welfare of the masses are "radical liberals," since "the growth or improvement of society cannot be found in rules or regulations enforced through the compulsion of a governmental or social organization." Goldwater has always indignantly denied being a radical, but it is difficult to see what other word could be used to describe a candidate who thinks "rules and regulations" cannot be passed to promote "the growth or improvement of society."

(Continued on page 48)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED